B'NAI B'RITH MAGAZINE

THE NATIONAL JEWISH MONTHLY

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Is Judaism Doomed in Soviet Russia?

Norman Bentwich says NO

Pierre Van Paassen says YES

Other Articles and Reviews by

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Pacific School of Religion Berkeley, Calif.

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What would you like to see first in New York?

A DEAR OLD LADY FROM BERMUDA, when she was asked this question upon her first visit to New York, said:

"If you don't mind, I think I would first like to see Wanamaker's."

Of course, she had read of New York for many years. She had seen countless pictures. She had heard of the wonders of New York from visitors to the little island where all is peace and quietude — no railroads, no passenger motor vehicles, no sky-scrapers, no subways, no great educational institutions, galleries nor museums.

Yet, first she wished to see Wanamaker's!

Many visitors from all parts of the world have this urge—for Wanamaker's is known the world over.

Wanamaker merchandise goes into all parts of the world.

Wanamaker advertising is read in all countries where New York newspapers circulate — and in a limited way they reach all nationalities.

It is not strange that visitors to New York should want to see Wanamaker's — if not always first, certainly before they leave the city.

Wanamaker's has a spirit of hospitality that is proverbial. If John Wanamaker had brought nothing else into storekeeping he would be famous for this alone—the feeling that comes to all visitors, once they enter the Wanamaker door, that they are free to see and enjoy the beauties and treasures of the place without obligation to buy.

Should they choose to buy they know they are getting their money's worth—in intrinsic value, in dependable merchandise, in right fashion, in full satisfaction—for a Wanamaker sale is never complete until the purchaser is satisfied. Anything that goes wrong, at any time, is quickly righted.

But Wanamaker's is more than a store. It is a market-place, and in many sections a museum, of the world's best products—of the artist, of the worker by hand, of the powered machine.

Unsurpassed are the Wanamaker exhibits of old-world antiques, and of early American Furniture, as well as of modern and classical art — housed *Au Quatrieme* the name given to the Fourth Floor collection in the old A. T. Stewart building now a part of Wanamaker's.

Museum-like in their artistry and setting are the hundreds of individual objects, representing the Eternal Arts of the East, displayed in the Wanamaker Oriental Shop.

Coin de Paris, a corner of Paris, presents the latest Paris Fashions, and their inspiration is reflected in the Wanamaker fashions, new daily in the other Salons at Wanamaker's.

The newer Wanamaker building is filled almost entirely with selected merchandise for the home, with attractive settings in Belmaison, a two-story house that rises in the midst of the store, and in The Little Home that Budget Built for moderate incomes—furniture, bedding, floor-coverings, draperies, china, glass, lamps, pictures, pianos, radios and general housewares of all kinds.

And in connection with pianos, there is the Wanamaker Auditorium seating 1300 with a fine pipe organ, where free concerts are frequently given.

The Silver Court of the Jewelry Store is one of the most unusual displays in the store—on the ground floor, south building.

But the Men's Store, famous ever since John Wanamaker founded his business with men's and boys' clothing, occupies most of the ground floor of the Wanamaker building, easy of access and with quick service.

Accessibility is one of the characteristics of Wanamaker's—as the store is located at the Astor Place station of the Interborough Subway and at the Eighth Street station of the Brooklyn-Manhattan subway (stations within the store); with Fifth Avenue buses circling the store on 10th and 9th streets, and Fourth Avenue and Broadway. Wanamaker Courtesy buses (no charge) also connect the main railroad stations—Grand Central and Pennsylvania. In fact 11 main transportation lines touch Wanamaker's, making it readily accessible from every point.

Like the dear old lady from Bermuda, we believe you will want first to see Wanamaker's when you come to New York, and

Wanamaker Welcome Will Make You Feel at Home

Shall we see you soon?

JOHN WANAMAKER NEW YORK

Wanamaker Place — Ninth Street at Broadway

B'NAI B'RITH MAGAZINE

The National Jewish Monthly

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EDITORIAL COMMENT

An Un-American Way to Fight

WE register protest against a campaign in Ohio that seeks by appeal to anti-foreign prejudice to stir p opposition against a certain public measure. In Ohio pending a bill for unemployment insurance which was rawn by a commission of which Dr. I. M. Rubinow, abbi Abba Hillel Silver and Professor William M. eiserson were members.

We do not speak for or against unemployment insurnce; but we abhor an un-American plan of attack that ttempts to discredit unemployment insurance on the round that these three Jewish commissioners were born n Russia.

In enlightened Ohio have been heard speeches questoning whether these sponsors of the bill had absorbed ne American spirit of initiative, of individual responsiility and self-reliance sufficiently to be trusted with the andling of major social and political problems in this ountry.

Their being born in Russia (from which they emirated years ago) is a circumstance that is made to apear to unfit them for a public service in the United tates. The Ohio Chamber of Commerce in a brochure xpresses its "resentment at the impudent challenge urled at us by foreign propagandists."

We believe that this kind of appeal will offend the ntelligence of every self-respecting American. It beongs to the dead era when the Ku Klux Klan haunted he nights in bed sheets. It is a pity that such a reponsible body as the Ohio Chamber of Commerce has een misrepresented by its hired propagandists.

Doubtless in the membership of the Ohio Chamber f Commerce there are numbers of business men of Russian birth. Their dues are accepted without quesion; no one arises to protest their unfitness to be memers by reason of their Russian birth.

Certainly the Chamber of Commerce was not speakng for them when it caused this attack to be issued gainst these devoted American citizens who without pay ave their time and their talents to the consideration of public issue, by appointment of the Governor of Ohio.

The Jew as a Mechanic

IN certain statistics from Moscow one reads an amazing story of the lives of Jews made over. What was the life of a Jew in the old Russia? In his youth he was a yeshiva bocher and in time he became a small merchant who lived precariously. If he had a trade he might be a shoe cobbler or a tailor.

This was his destiny. And, in fact, not often in other countries has he been seen in the mechanical trades. There is an opinion that the Jew is not psychologically coordinated for the tools of modern industry, that his mind does not run to machinery.

But in uprooted Russia one finds 3000 Jews employed in the electrical station at Moscow and 40,000 of them are in heavy industry at Kiev. The industrial union in the Ukraine contains 226,000 Jews and the automobile works at Stalin employs 1300 of them.

These refute the opinion that the Jew is by heredity unfit for the workshop, even as the success of the Jewish agricultural enterprise in South Russia testifies that the Jew is not essentially a shopkeeper.

Amazing is his adaptability, his quick adjustment to a new mode of life. Is the new tune of life keyed to the roar of machinery? Well, he becomes a skilled mechanic. Is his business life crushed under the wheels of a new dispensation? He becomes a fruitful farmer. He takes up his burden and cheerfully walks a new road of destiny.

But the Yiddish papers in Soviet Russia complain. When he was confined to the pale Yiddish was always a Jew's language and of Russian he seldom knew more than was necessary to make himself understood to the moujik. But now he becomes a Russian of the Russians; little does he speak Yiddish and Russian is more on his tongue.

The Yiddish press protests. Its circulation is declining. The Charkoff "Stern" has lost 11,000 readers in eight months. The language his fathers spoke for hundreds of years in Russia falls from the tongue of the Jew within fifteen years after the process of assimilation began.

The B'nai B'rith Magazine goes to members of the Order for the ominal sum of 75 cents a year. Non-members pay $1.50 a year. Although the Magazine is the official organ of B'nai B'rith, subscription o it is not compulsory. Members who do not desire to receive their Magazine may relieve themselves of further subscription payments by ending a statement to that effect on their stationery to the editorial ffices.

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What Does Hitler Mean?

AND now Hitler has become a reality instead of the menace that he has been these past years. And somehow he appears less fearsome as a reality that must be faced than he did as a dreadful threat.

He is surrounded by judicious men. Hindenberg holds him by one leash and Von Papen by another. And responsibility generally puts curbs on the folly and viciousness even of the most irresponsible demagogue.

On the other hand, he has gathered a large and powerful following which he has fed on anti-Semitism and which may prove to be a Frankenstein that he may not himself be able to control. He has brought up a band whose vicious conduct has been turned loose in a variety of excesses against Jews during a number of years.

It is encouraging that the first official statement of Hitler contained no reference to Jews; though the suppression of the Jews had been offered as a major policy of the Nazis when they were campaigning for power. But his followers, marching in parades immediately after his victory, went about shouting, "Perish Judea!" the old Nazi battlecry.

Admirable has been the conduct of the Jews of Germany in the presence of this crisis. Their first response to the Hitler victory was not of suppliants; their communal organization issued a courageous statement declaring that the Jews of Germany would stand in defense of their rights as German citizens.

In them appeared no despair but only calm faith and courage. They, as faithful Germans, cannot conceive of a Germany that will fall to the brutality of Czarist Russia; they are true to the Germany that has been esteemed as a leader of civilization. This is also the faith of all men of good will throughout the world.

Invidious comparison sets Chancellor Hitler against the Iron Chancellor Bismarck. It is Hitler's opportunity to rise to the stature of the builder of the Reich; but a campaign of persecution will bring him and Germany to the execration that has been for men and nations that have despoiled the Jews.

The Jews Celebrate a Living Poet

AYE, there has been trouble enough among the Jews everywhere, and even in America, what with so many things being lost . . . Money lost, businesses lost, houses lost . . . it has been a dreadful devastation of their substance, as it has been for all other people; and mankind has been reduced to a struggle for the crust of daily bread.

And it is as if the comfortable world that Jews knew has fallen from under their feet and they look with fearful apprehensions at tomorrow. Particularly has the pain of this disaster afflicted Jews; for they had made prosperity out of the vestiges of existence.

But last month they arose from their desolation to celebrate a poet, to thank God that Chaim Nachman Bialik had been permitted to live these sixty years. It was his birthday. He had been singing the pain and the hope of the Jew; he had enriched the Jewish literature.

So, throughout the world, Jews forgot their material losses and assembled in numbers to celebrate this spirit which is the common possession; as individuals they had lost so much, but as a people, they had Bialik.

And everywhere his poetry was read in public places and everywhere his character was extolled; for the grandeur of the man is as lofty as his work. And [illegible] Poland where Jews are even without bread, they sai "We still have these songs of Bialik," and in Rouman where Jews suffer civil disabilities and revilement, th said, "Bialik still sings in the world."

To Bialik this world-wide manifestation must ha been enheartening, not because it served his own glor rather he must have seen in it something of the spiritu endowment of the Jew still vigorous even when he stan stripped of material possessions. The Jew forgets h pain to celebrate a voice in Israel!

The Jew has lost his substance but, it appears, h has saved his soul. As for himself, Chaim Nachma Bialik, invited to be a guest at a community birthd party in his honor, modestly vanished from the scene.

If Dr. Cadman Were a Jew

"IF I were a Jew," says Dr. Cadman, "I would try t exercise forgiveness toward Christians. The trea ment of Jews by Christians is a thing a Jew should t to forgive, and a Christian should never forget. I woul glory in the faith that gave the world the Old Testa ment."

Well, we do forgive them. We say, "Why shoul we count the sins of remote forefathers against the children today? Their fathers knew not what they di blind fanatics who believed they were serving their Lor We forgive those who burned us and those who put u to the sword in the crusades and those who crushed u with bludgeons.

"Full is our forgiveness for these and may peace b on their souls, and in these times our hearts no longe burn against them."

But even as one speaks the blessing of forgivenes

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or the remote misguided fathers, their children here and here arise to inflict new wounds on Jews. If the fathers were driven by fanatic religious zeal, their children are moved by envy, by economic determinations, by political motives to rise against the Jew.

The cruelty of the fathers was of the cruel heart of their times, but the children raise their hands against Jews in a new and gentler civilization. The fathers knew not what they did but the children know well.

Shall we forgive the children as we forgive the fathers? We raise our hands for the benediction of forgiveness . . . But yesterday a Nazi mob fell upon a Jewish student and murdered him. Yesterday the crushing wheel was turned tighter upon the Polish Jews. Yesterday anti-Semitic terror raged in a Roumanian town. Yesterday a boy went to ask for work in an office in a great American city and they asked him, "What is your religion?" and he masked his heart, for he answered, "I am a Unitarian." He knew there was no work for him as a Jew.

Our hands are raised for the benediction . . . Shall we forgive? . . . Would Dr. Cadman forgive them if he were a Jew?

The Wanderer Takes Up His Load

HE was trampled under the heels of contending armies in 1914 and then he began the solemn march again. Several centuries he had been in Russia and though he was afflicted, at least he was under his own roof; and he had come to believe that he was like some old tree deep in the soil.

But now he picked up his belongings and took to the roads again, fleeing before the armies. And he stopped here, stopped there, until this town or that gave him refuge in interior Russia.

Then the revolution, and they asked him "Who are you?" and "By what means did you make your living?" and he answered, "Oh, I had a small store in our village, earning my few kopeks a day."

"So you were a capitalist," they said reproachfully, and for him and his people there was no food and they were outcast; since he had been a capitalist and only for proletarians was there privilege.

He took up again to find a safe place in the world, going here, going there, and his way carried him over the incredible distances of Siberia and brought him to Manchuria . . . He had heard of the Chinese as gentle people in whose hands was no persecution; and they took him in and comforted him in their city of Harbin.

There he made business and thanked God there was a place in the world left for a wandering Jew; and then armies came tramping again, tramping on life, tramping on hope. And from the Japanese he fled even as he had run before the Germans and the Russians. He was on his way again and now has come to the edge of the Pacific Ocean. This far he can go and no farther; an inhospitable world lies beyond.

And so in the past years hundreds of Jews from Manchuria have found refuge in Shanghai and other places of Southern China. There they may look fondly but hopelessly east toward America. The city of Shanghai becomes crowded with them and though earlier arrivals have found employment, the newcomers are unemployed.

The wanderer looks eastward across the water; but this is the end of the journey.

The Day We Celebrate

THE program of Haman never grows old as a social and political policy. In fact, it is as persistent in the world as the Jews themselves. And so, even as Jews make ready to observe the unhappy end of Haman, in the Polish parliament a voice arises demanding the expulsion of Jews as a way to solve all the problems that distress Poland.

In Austria the bishop of Linz summons Christendom "to eliminate the influence of Jews . . . In the middle ages this was accomplished by confining the Jews to ghettoes. This has become unnecessary today for it is possible to control them through legislative and administrative acts."

And in all the Nazi parades banners flaunt . . . "Juda Verecke!" . . . "Perish Judea!"

These manifestations seem an echo of the story in the Megillah that is read this month . . . "And Haman said unto king Achashverosh: "There is a certain people scattered abroad and dispersed among the people in all the provinces of thy kingdom; and their laws are diverse from all people; neither keep they the king's laws: therefore it is not for the king's provit to suffer them.

"If it please the king, let it be written that they may be destroyed" . . . And the king said unto Haman . . . "Do with them as it seemeth good to thee."

But modern champions of the Hamanic policy seem to forget the melancholy retribution that has pursued its practitioners. The ghosts of imperial Spain and imperial Russia stand as sad admonitions for the instruction of those who would eliminate Jews.

And as for Haman himself: "Behold" (said Harbonah to the king) "the gallows fifty cubits high, which Haman had made ready for Mordecai." . . . Then the king said, "Hang Haman thereon."

"So they hanged Haman on the gallows that had been prepared for Mordecai. Thus was the king's wrath pacified."

And, lo, Israel was saved and prospered in the land and lived to be condemned another day and again to survive and to prosper and to be condemned again and again even unto our time . . . But the might of the destroyers has perished and is not as much as the dust that the wind blows.

Still There is No Decay

THE news of Jewish life in America brought the tidings last month that foreclosure proceedings had been brought against one of Chicago's finest temples. It cost nearly $1,250,000 to build four years ago.

With high hopes they built it. What could alter the course of the comfortable lives of the members? The debt seemed no burden; in a few years it would be paid. The gorgeous temple would be an inheritance unto the children who would be admonished by it of their fathers' devotion to Judaism in prosperity even as in adversity.

But the bitter winds blew and what stood safe?

And from here and there come reports of similar processes against sacred edifices of Jewry; but these manifestations offer no occasion for counsel of despair.

For even among these reports one reads other reports that indicate a vivid consciousness of responsibility among Jews. Everywhere, despite unbalanced budgets, one reads of Jews rallying for Jewish education. Indeed, not in the flush times was there such deep understanding of the importance of Jewish education.

Is Judaism Doom

NO! *Says*

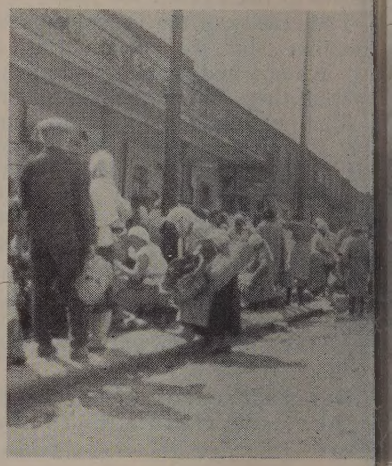
NORMAN BENTWICH

THE teaching of the Hebrew Prophets, "to set free the oppressed and to break every yoke," was the underlying motive of the Bolshevik Revolution. It is certain that the principal prophet of the proletarian movement was the German Jew, Karl Marx, whose picture hangs in every public institution and whose book "Kapital" is the gospel of the Communist creed; that another German Jew, Ferdinand Lasalle, whose heroic statue adorns the Nevski Prospect of Leningrad, was one of the inspirers of the early revolutionary parties; that Jews have, from the beginning to the present day, played a part in the creation and the maintenance of the Revolution; and that for no community has the Revolution brought about a greater change of status than for the Jews. Under the Czars their life was outwardly a long humiliation; but it had its compensations in the inner strength of the community and in the national ideal of which the flame burnt eternally. Today, they have been given complete civic and social equality with the rest of the population; and, indeed, Lenin's saying is constantly quoted, that those peoples which were previously oppressed should be specially favored. On the other hand, the inner strength and cohesion are broken, and the hold of the traditional religion is weakened by every possible pressure and persuasion: while the fostering of the Zionist ideal is punished ruthlessly by the State as a counter-revolutionary movement.

The essential feature about their community which strikes the visitor is that the Jews, and particularly the younger generation, feel at home, and part and parcel of the new order. They are proud of their share in the councils of the Revolution: of Trotzky who organized the Red Army (though among non-Jews he is in disgrace and his name is not mentioned) and of the Jews who hold high positions in the Foreign Office and other ministries, in the Army and the Navy, in the economic councils and academies.

When we landed in Leningrad, our interpreters and guides from the State Tourist Organization were usually Jews and Jewesses. It is the function of the Jew to be the interpreter of Soviet Russia to the world and of the world to Soviet Russia; for he forms the principal element in the proletarian society which has close touch with the Western European culture and languages. In the trains and on the ships we continually met Jews proud of their people. They hold up their heads and say "I am a Jew," though they do not add, in the words of the Prophet Jonah, "I fear the Lord God."

The suppression of the Ghetto and of the Orthodox Church has brought this outward freedom; and the Government punishes severely any outward manifestation of anti-Semitism. In Russia, still more than any other country after the War, the Jew was



A typical Jewish crowd at a Ukrainia railroad station.

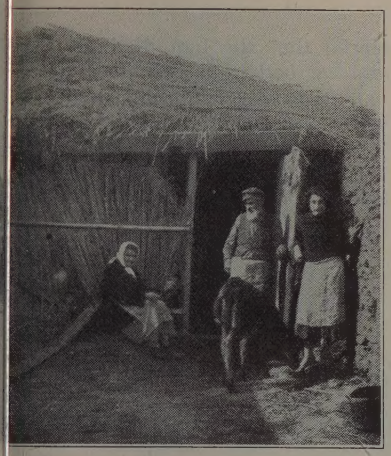
faced with an awful calamity. had been for centuries forced to the middleman, the shopkeeper, a the broker. And, after private co merce was abolished, he was stran ed without a livelihood.

In this grave crisis the Agro-Joi Corporation of America, which gre out of the Joint Distribution Co mittee for the relief of war-suffere and similar bodies in Europe, s themselves to the work of reconstru tion, in co-operation with the Sovi State. The united efforts of the Go ernment and the Jewish and gener philanthropic organizations ha

(*Continued on page* 187)

Domestic science class for Jewish girls in the Crimea.

Soviet Russia?



A declassed Jewish family and its wretched home.

AMONG the older Jews in the Ukraine the memory of the disasters which crashed over them in the years of war, famine, and civil strife remains vivid to this day.

Yet how resilient is the human pirit! How inexhaustible its power f recovery! The first Jewish home entered in Charkoff on that swelter- ng Sabbath morning in August liter- lly shook with peals of happy ughter. And what produced all this ayety, do you think? Nothing more or less, I am grieved to confess, han my own attempts at Yiddish. long-bearded patriarch accused me landly of having the accent of a "Galizianer" and when I replied, by way of banter, that I was nevertheless a "Litvak" from Second Ave., New York, the girls almost fell off their chairs with mirth.

I had no letters of introduction to any Jewish person or agency in the Soviet Union. Yet I was received in scores of Jewish homes, and this in a dozen different localities, with a friendliness that still astonished me after equally hospitable receptions by Jews in Amsterdam and Kishineff, in Tiberias, Toronto and Alta-Atman. I really should have known better than to be surprised. I should have known that it was ever so with Jews and that the tradition of hospitality which made Abraham throw wide the doors of his tent to the stranger who was Adonai Himself, could not die in Israel. Let no cynic or anti-Semite come to me after this with a tale about Jews being an unsociable, clannish and exclusive people. Believe me, more "kugeln," "gefillte fish" and "schnapps" were irresistibly urged upon me on this trip through the Soviet Union than a battalion of *schnorrers* could decently accommodate at the most princely *bar mitzvah*.

One can no longer speak of a Jewish life in Russia as distinct from that of the mass of citizens. There are no Jewish fraternal societies as in America, no Jewish political parties as in Poland, no communal grouping around synagogues and Jewish centers—nothing exists in fact to distinguish the Jews as a group or a denomination or a nationality apart. What the future may bring in the form of a national Jewish life on a proletarian basis in the Soviet Republic of Biro-Bidjan is not a matter under discussion in the present article. In the Eastern Provinces of the Union, in White Russia and the Ukraine, Jewish life is unquestionably dissolving rapidly into the mass-life. This is not a mere Communist theory, wherein the wish plays a more important role than reality. It is an undeniable fact. It does not mean, of course, that there are not millions of people who are still known by the name of Jews, or that all the synagogues have been closed, or that there are no Jews participating in the amazing cultural unfoldment of the New Russia. What I mean is that Jewish scientists, artists, writers, architects, agronomes and sociologists are not participating in the upbuilding of the Socialist State in their quality as Jews, that is to say, they are not motivated by a Jewish consciousness.

As a concrete illustration I may cite the fact that it means nothing to the Jews of the U. S. S. R. whether a Jew happens to be appointed to an important administrative, judicial, or educational post, or whether a Jew is dismissed. The Jews do not react

(*Continued on page* 188)

Jewish children's class in gardening in a Soviet school.

YES! *Says*

PIERRE VAN PAASSEN

She Was Born to Fly

By MRS. BEN ACHTENBERG

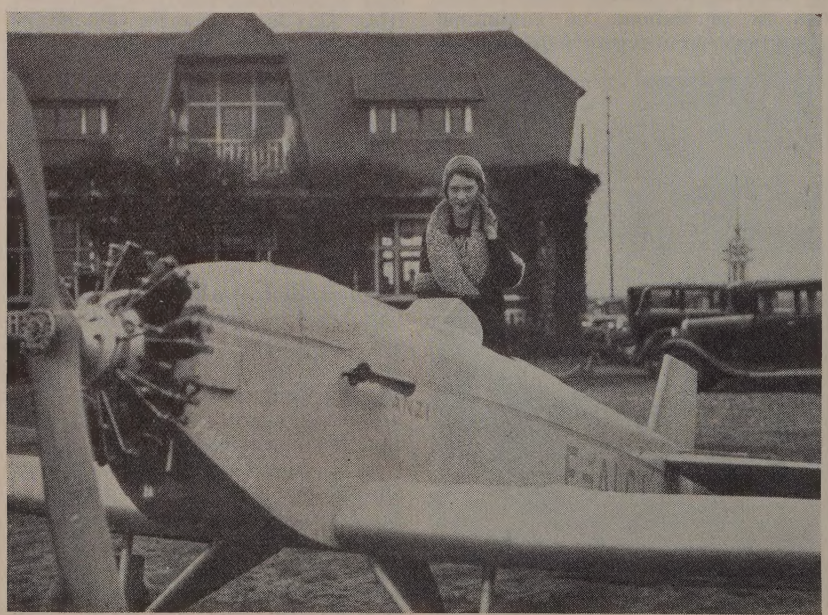
Lena Bernstein

A QUIET, slender, dark-haired, dark-eyed young Jewess had been a guest at the hotel in Biskra, Algiers, a French resort. Summoning a porter, she said, "Please order a carriage and horses. I wish to drive to the Airdrome. Be good enough to see that two bottles of champagne are placed in the carriage." The carriage was brought and she set out on the road to the race course, which is a few miles from the town. About two miles from the field she surprised the driver by ordering him to stop, saying, "Kindly drive back. I shall return to the city on foot." She dismounted, tipped the driver two francs, and took the two bottles of champagne with her. Three days later her body was found, half buried in sand. Nearby lay an empty champagne bottle and three small empty vials of veronal. On the evidence of the vials the authorities of Biskra declared that she had died of poisc and her body was cremated.

Thus briefly has been given to t world the tragic story of the my terious death of Lena Bernstein, t daring 26-year-old, world famo aviatrix, the "Lone Eagle of France whom the French Aeronautic Socie acclaimed a "born genius of the air

Lena Bernstein, surrounded by the crowd after landing from the flight which won her the first woman's air record for endurance flying over Le Bourget field, Paris.

Her short life had been as ter pestuous as her death was tragi This small figure who staked ever thing, even life itself, in dangerou adventure, was a vivacious, intellec ually curious young creature wh came of rich and intelligent Russia Jewish stock. Her paternal gran father was the highly respected me chant and lawyer, David Bernstei of Odessa. Her father studied la at the University of Leipzig, and was there that his daughter wa born in 1906. In time he became well-known Russian lawyer and ma ufacturer. In 1920, when Lena wa only fourteen, he was compelled t leave Russia because of the Revol tion. After many perilous adve tures they barely escaped with the lives and crossed the border int Finland. As early as the hectic da of this unforgettable journey the li tle Lena already displayed evidenc of the remarkable energy and super courage which were later so chara teristic of her. After much wanderin her parents finally settled in Bru sels, Belgium, where Lena graduate with honors from high school, an became self-supporting as a typi and secretary. It was at this tim



Mlle. Bernstein and her plane.

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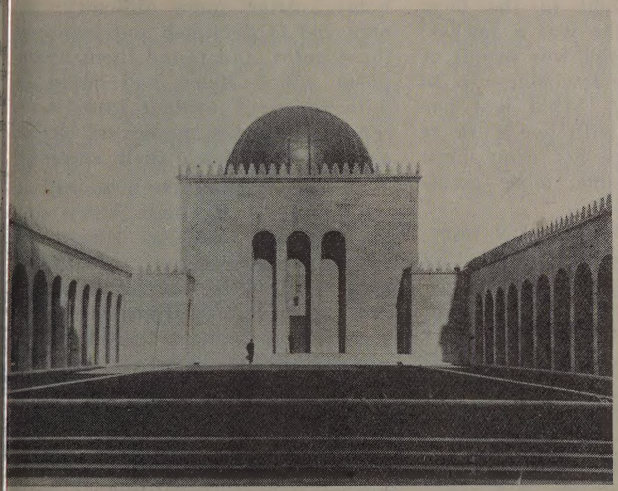
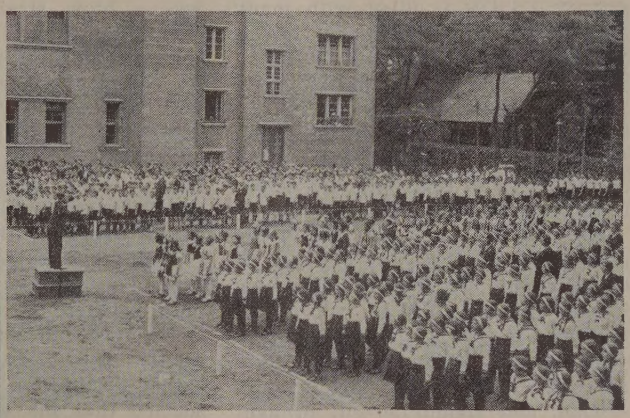
The New Jewish Budapest

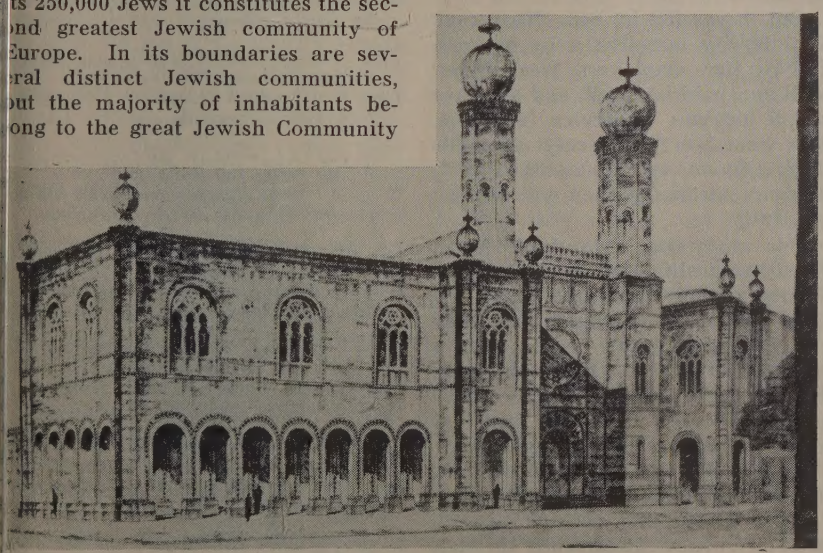
By DR. ALFRED FURST





Upper left, Temple of Heroes and Court of Honor; upper right, consecration of the Grammar School; right, the Grammar School itself.

SOME months ago I described, in the B'nai B'rith Magazine, in words and with pictures, the city ghettos of Budapest, the old Hungarian capital. Of these two communities, Ofen and Altofen, situated on the right bank of the Danube, the latter lives almost entirely a false life, while the old fortress city of Ofen can hardly develop because of its geographical position—it is compressed between two mountains. The community of Pest, however, became Americanized rapidly during the late nineteenth century, and today with its 250,000 Jews it constitutes the second greatest Jewish community of Europe. In its boundaries are several distinct Jewish communities, but the majority of inhabitants belong to the great Jewish Community of Pest, which contains nearly all the Jewish institutions for culture in the city. In this latter respect it has made such extraordinary progress during the last few years, that it stands alone in the history of Jewish communities.



The chief synagogue of Budapest, flanked by the new buildings for the Jewish Hungarian Museum and the Jewish Library.

Soon after the war, when the people along with their institutions were practically ruined, the community resolved to renew its life by means of a loan. Two hundred thousand pounds were borrowed in London.

Wonders were accomplished with this money. Many years ago, the Jewish community had obtained from the city itself an irregular-shaped parcel of land for the erection of a Palace of Culture. This land was in the very heart of the old ghetto, near the monumental chief synagogue which dates from 1859, and the house in which Theodor Herzl was born. The community now proceeded to build on this land the Jewish Hungarian Museum and the Jewish Library. In addition, it built a great festive hall, named after Goldmark, the renowned composer. It conforms, in shape and color, to the style of the synagogue. Nearby is the massive Temple of Heroes, crowned by a dome in mem-

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Modern Marano: An Editorial

By EDWARD E. GRUSD

FICTION is filled with many tragic episodes, but life is filled with more.

The story about to be related is an editorial, but we shall not belabor the point. Suffice it to say that it is taken from actual life, and that only the names have been changed.

Back in October, 1929, one of the countless victims of the collapse of the economic structure was a young woman whom we shall call Helen. She lived in Chicago, where for some years she had been engaged as a stenographer. Her family was proudly Jewish, and Helen herself, brought up in the fine old tradition, never attempted to conceal that fact nor evade the responsibilities it imposed.

In her duties as a stenographer, Helen was conscientious and successful. Although her family was poor, she and her two sisters were regularly employed, all as stenographers, and they helped support the household.

Then came October, 1929, and the cataclysm. Helen was one of the first to be drafted into the army of the unemployed.

Nothing daunted, she cheerfully sought another job. The first personnel manager she interviewed gave her a form to fill out. Among the questions asked the applicant was one: "What is your religion?" Wondering, but not suspicious, Helen wrote "Jewish." She did not get the job.

It was not long before she was forced to the indirect method of resorting to employment agencies. But relentlessly the question pursued her: Your religion? And in each case she answered truthfully, and in each case she was rejected.

She was discouraged, but not crushed. But one day, after an employment agency manager had questioned her closely as to her qualifications, he gave her some advice. He told her that she was unusually well equipped as a stenographer, but that his clients would employ no Jews or Jewesses. He did not enlarge on the reasons. But he told her that he could procure her a good position immediately, provided she denied and disclaimed her faith.

To a loyal Jewess like Helen, this was a blow straight in the face. What! deny that she was a Jewess! On the contrary, she was proud of it! What had her Jewishness to do with stenography? What had her Jewishness to do with her work at all, except to make her even more honest, more reliable, more ambitious, more valuable?

Her wrestle with the cruel injustice of this dilemma was cut short by critical conditions at home. Stark need reigned there. It meant that Helen must find work at once, or her family and herself would suffer actual destitution. As a Jewess, it seemed that she would remain forever unemployed. She had tried everywhere. There was no recourse. And with a heart filled with bitter misgivings, she accepted the terms of the manager of the employment agency.

She was at once employed by an advertising concern, owned and operated by three partners. At home, like the Maranos of old Spain, she was free to live as Jewish an existence as she could contrive without being found out. But during office hours she was a German and a Presbyterian. Neither her name nor her physical characteristics were particularly revealing in the eyes of her employers, and the lie she began to live thenceforth was never detected by them.

But it was felt by her. No person of integrity can live a lie successfully. Her employers treated her well and paid her well, and she gave a full measure of service in return. But what were her secret thoughts during the many long months of this Marano existence? They will be seen presently.

For more than two years Helen filled her position to the entire satisfaction of her employers. Had she been a 100% Christian, as they thought she was, they could not have been better pleased. Had it not been for the deception she was forced to practice, Helen would have said that she was happy, very happy.

But in March, 1932, she fell ill. The following month she died.

After the funeral her two sisters, grief-stricken, went carefully through her effects. In her pocketbook they found several pages of stenographic notes. After some difficulty, th managed to decipher and transcri these notes, and found them to be poem which Helen had compose with the very evident intention sending it to her employers as so as she should leave their employ.

This poem can have meaning on with Helen's complete story as background. Crude as it is from grammatical as well as literar standpoint, with poor rhyme and r rhythm, its very crudity and pathet simplicity grip one as the full realiz tion strikes the reader that here is cry wrung from the heart of an u justly suffering being.

Here is Helen's poem—a liter voice from the dead—word for wor as she wrote it, with blanks only fo the names of her employers:

I am leaving ——— after years of wor
that was just like play.
I hope these words will truly express wh
I want to say.

Henry, Harry, Walter, the trio of ———
As employers could not have been fin
had I looked to the "end of me days."

When I started to work here I told yo
some lies,
Didn't want to, but after the crash
'Twas so hard to get work after so man
tries,
That I just let religion go "smash."

I told you that I was German, and a goo
Presbyterian, too,
Because I found agencies prejudiced, havin
no use for a Jew.

This situation caused trouble and force
us poor "wimmin" to feel,
That if not wanted as Jewesses our religio
we'll have to conceal.

That is why I "done" it, Sirs ———, bu
I have really felt badly, too,
Because I want always your kindly feelin
for this "German Presbyterian Jew."

Oft I've thought that maybe, in time, I
could change your views,
Make you feel that there truly are some
really nice Jewish Jews.

I know that some of our race have spoiled
it for their brothers,
But is it fair to judge by those few?
Won't you please try to judge by the others?

I have always been taught that in judging
men, it is not nationality or creed,
But deeds, hearts and the kind of lives that
they lead.

If my work has pleased you, and you feel
as I do,
Please remember that you have been em-
ploying a "German Presbyterian Jew."

On the Academic Market

By A. D. H. KAPLAN

THE morning mail has brought the preliminary program of the Social Science conferences. Likewise the mailman is delivering the programs of the groups in historical and political branches. As a member of the American Economic Association, the American Statistical Association, the American Historical Association, the American Political Science Association and/or the American Sociological Society, and/or any of their affiliated bodies, the recipient is expected to be present if he can manage the expense. Similar programs are going out to members of parallel academic bodies in the mathematical and natural sciences. Altogether they represent a membership of some 20,000.

But while I am thinking of the meetings in terms of friends and colleagues in the guild to which I may belong, two thousand young men—this year probably more—will filter through these hotel gatherings in tense, perhaps forlorn, hope that an offer will turn up to give them their start in academic livelihood.

These young men are part of an army that has begged and pawned its way to a so-called higher education. To hold on through their post-graduate years, they have tutored young scalawags and crammed them for examinations; read to blind men; pushed old ladies in invalid chairs, and minded babies on many an evening at 25 cents per hour. They have finally completed their dissertations; they have earned the coveted PhD, ScD, LittD, JD, JSD, EdD, DCS or what wouldst thou.

About one-fifth of their number were placed at the time they received the degree. Specially favored, and willing to work for subsistence pay, a few of them have won an assistantship in the departments where they took their graduate work. Others, thanks to strong pressure by friendly professors, have found work in chugwater colleges, to wait for something better the next year or to become reconciled to academic decay. Still others may delay the final issue by an interim fellowship, travelling or otherwise, out of which preferment to some post may develop somewhere, somehow. And then there will be those who, tucking their doctoral dissertations and fond dreams away in some corner, will take civil service exams to teach public school or clerk for the government.

But let us come back to the hotel corridors, which one wag has dubbed The Slave Marts. The young doctors are laying for us. In the most indirect and roundabout way they ask us if there are any openings in our department.

The Jewish candidate, in cornering a professor of his own faith, usually seeks a more intimate conference. "May I come up to your room, when you're free? I have a project and—ahh, some other problems on which I know you can help me, with all your experience and . . . ."

The story up in the room runs true to form. Nonetheless, the performance is not without its poignancy; at times it borders on the genuinely tragic. The young man who is sitting forward, shifting in his seat, is trying to impress me with one set of circumstances, but his manner, as he seeks my eye with his own intense gaze, is telling another story he doesn't suspect. In the progress of his career may be embodied the hopes of a large family. Parents, sisters and friends of the folks had probably assured him, as far back as he could remember, that "some day that boy will be something, with that wonderful head of his." Honors had come to him early in his school career, and compensated somewhat for the social amenities that didn't come his way.

He makes clear that he feels himself the victim of injustices of which he is acutely aware. And through it all, as he does not realize, he is betraying characteristics because of which we should hesitate to recommend him even if we find him a vacancy.

But not all cases are as simple as that. There is the type of Jewish graduate whose student days have been painless and pleasurable to himself, his mentors and his fellow students. A sound and modest worker, he is substantially free from evidences of inhibition or morbid self-consciousness. Nevertheless, he, too, with the doctoral diploma in his hand, furnishes a problem to the faculty when it comes to placing him. His name, betraying Jewish descent, may damn him in advance, so that correspondence closes without the chance for the interview whereat a favorable impression may be made. He, too, must come to the Slave Mart, where judicious introductions may force a hearing and an opportunity to show how he really sizes up. If he is exceptionally desirable in all other respects, he may eventually overcome the handicap of Jewish descent in the academic world.

Upstream, in Lewisohn's apt designation. An indirect commentary on how upstream it is, was furnished recently in the news item that Mitchell Levinsohn, after achieving a string of honors unparalleled in Yale's recent annals, has been taken into the faculty of classical languages —next door to Semitics, as it were. Yet the selection of the erudite Dr. Levinsohn to a modest instructorship, from which he may never be elevated to the rank of professor, was hailed by the Jewish Telegraphic Agency as unprecedented: it was the first time a Jewish student had been asked into the faculty of Yale college. And in the case of Yale College, that means in 230 years.

Between 5,000 and 8,000 Jewish students may enroll for courses in economics at Columbia in a single year. Yet up to 1931 there was, so far as I can learn, not a single Jewish professor invited into that department, save for Professor E. R. A. Seligman who was taken on in 1885. When the ice was finally broken in 1931 by the selection of Leo Wolman as professor in Labor Problems, men rubbed their eyes to look again and see if it were really true.

The Jewish graduate, discussing his problem of finding an academic post, frequently charges that he has enjoyed less than a square deal from his Jewish elders who are on college faculties. Like most blanket charges, this one is not strictly true nor yet absolutely untrue — especially if a "square deal" implies a straining for Jewish candidates by Jewish professors, in filling vacancies on the faculty. In the first place, the aver-

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BY THE RIVERS OF BABYLON

BY LUDWIG LEWISOHN

PART SIX

IT was Nechemyah, the scribe and friend of Ezra who, as in after days he told Mordechai, hovered in the halls beside the sleeping chamber of the king. For at times when Achashverosh could not find rest on his broad couch of gold and scarlet, seeing once more that fatal bay of Salamis, knowing, as he would not let himself know when slothful and dim of brain with much wine, that he had brought nearly to ruin the empire of his great ancestors—on such nights he commanded the book of records of the chronicles of the kingdom to be brought before him. For in these books the supine and obsequious scribes had gilded all his failures and magnified his few triumphs. And the king, though he knew these things to be false, was comforted by his half-belief that the scribes meant what they had written. On such a night Nechemyah came into the king's chamber and read to him. But pain, like a nail driven in, harried the head of Achashverosh and again and again he silenced Nechemyah. "The fools lie!" he cried and half lifted himself up. "They lie in their throats! For they do not say how I was betrayed and how my commands were but half-fulfilled. I have had too much trust in subtle councillors and false friends." He sat up and clasped his hands to the sides of his head and the huge rubies of his rings glowed ominously. "Will Haman betray me too? Dost thou like the man, Nechemyah?" Despite his pain the king laughed a sudden hoarse laugh. "Nay, thou canst not like him. Thou art a Jew and wilt be slain with the rest of thy poisonous tribe." Achashverosh looked out of a corner of his yellowish eye at Nechemyah. The latter preserved his tranquility and kept his vision upon the scroll that lay across his knees. "Read!" the king barked. And Nechemyah read of the plot of Bigthan and Theresh against the life of the king and the saving of the king's life by the Jew Mordechai ben Yair. Then, as Nechemyah later told the tale to Mordechai, the king was stung to the quick of him, since he was at bottom niggardly and desired not to seem so and was ashamed that he who had saved his life had gone empty-handed. With his own hands Achashverosh struck the brazen gong beside his couch and bade the slaves bring Haman before him and roared at Haman that Mordechai was to be clothed in royal raiment and be given a mount from the king's stables and be proclaimed throughout the streets of the city as the man whom the king delighteth to honor. And the Amalekite had turned first red and then a greenish pale and his fat hands had shaken as in palsy and he had opened his dry lips and shown his long teeth to Nechemyah, as the wild boar of the northern mountains at bay shows his fangs.

It was only three days after he had sat in sack-cloth and ashes in the public square that Mordechai, mounted upon a beautifully dappled charger, clothed in velvet and in woven silver, was led in triumph through the streets of Susa. The stupid crowd shouted in shallow joy at the sight of him, even as it would have hooted and snarled, had he, by another turn of the wheel of fate, been dragged to the gallows. Therefore he lowered his head and the royal raiment seemed to burn his flesh and the silken bridle to be like a foul and repulsive thing to the touch of his hand. Remembering his hour of nakedness and utter freedom alone with his God and the thought of his people, he was again and again about to stretch out his hand and bid the heralds cease their crying and the trumpeters to break their brazen tubes and to descend from the king's horse and to declare that he wanted not the vain trappings of the heathen nor the honors of this foolish and besotted king. But in his brain burned the knowledge that his people were still under that condemnation; he saw again as in a dream or a vision that old man and that boy and that girl with the eyes of Hadassah whom he had seen in the public square. He must endure the degradation of triumph and of false greatness and of the hateful service of strangers because God had placed the succoring of this people into his hands.

He was comforted when at night fall they let him retire to his house. Here he remained for sundry days, hither Nechemyah came in secret and told him the tale of how Esther, rising above all fear and womanly weakness, alone and without taking council of any, had bidden the king and Haman to a feast, knowing that the Agagite, full of insolence and wine, would crumble of the evil and folly of his own soul, and had then stood before the king in that great hall filled with wreaths of flowers, gleaming with golden beakers, flaring with the streaming lights of the torches that were fastened to the columns and had revealed to the king the treachery of Haman and had besought the clemency of Achashverosh. Hearing this tale Mordechai had bent his head in shame. "Why feasts and wine and torches? Why went she not to the king alone in the nakedness of truth and right?" A subtle look had stolen into the eyes of Nechemyah. "Why wilt thou against the monition of thy heart, accept to be a great man, a governor and councillor to the Medes and the Persians? Because naked truth and right avail nothing in a heathen world. That, according to the words of Ezra, the scribe—*that* is the punishment and the corruption of exile. *that* is the sign and token of the anger of the Eternal."

Mordechai ben Yair bowed to the fate appointed. When Esther, the queen, summoned him to the hall of the three hundred columns, whither she had gone with her train of hand-maidens and of slaves, he obeyed the summons and received from her the king's command that he was to be set over the house of Haman, who was to be hanged at dawn, and that he was to be the chief councillor of the realm of the Medes and the Persians in Haman's stead. He looked upon her, as she stood before him on that day and saw that she was a woman matured by grief and danger. Taller she seemed than of old and in those great brown eyes of hers there was a sternness which, as Mordechai well perceived, would not fade from them again. Yet her lips, but her lips only, smiled as she waved to her hand-maidens and slaves to retire to the furthest end of the hall so that

The stupid crowd shouted in shallow joy at the sight of him . . . he lowered his head.

he and her kinsman might speak to ne another in secret. "Why rejoicest hou not?" she asked, and still under hose somber eyes her lips kept smil- ng. Mordechai stretched out his ands toward the queen. "What has ome to pass that I should rejoice? thank the Eternal that our people is ke to be saved from destruction on his day or the next. But nothing else as changed. Will the peoples of the rovinces understand us or love us r even endure us because by chance he king desired thee or because by nother chance I became privy to the lot of the eunuchs against the king's ife, or because Haman, like all the ons of Amalek, was both fool and ogue? Are we the less in exile, are ve the less at the mercy of favor and lisfavor, of war and peace, of things ain and vile, even to the lusts of a esotted king? And has not the hance of this saving of our people een bought at the price of thine onor and of my heart and hope? And hou knowest well the arrogance of he Persian. The king's edict, given nder his seal, may no man reverse. Therefore the swift horsemen who re even now riding forth into the provinces will only bid the *Yehudim* defend and revenge themselves and what Jew is there, especially of the humbler sort, who has not been scorned and scoffed at and beaten and so been made to feel a bitterness in his soul. Therefore blood will flow and murder will be done contrary to the commandment of the Eternal which Ezra ben Serayah showed me in the second scroll of our Holy Law. The scroll is called *Va-yikra* 'And He called,' and therein by the tongue of Moshe the children of Yisrael are bidden to love their neighbor even as themselves. But now the children of them who are slain will hate us with a fiercer hatred and we, slaying against the commandment in our hearts, will hate ourselves. And so hatred will be between the seed of Persian and Babylonian and our seed and hardness of heart and bitterness of soul will be our portion. Dost thou know these things?" Esther bowed her head and her beautiful hair fell forward and covered her forehead and her eyes. "I know them," she said. "I have come to learn them. Yet must thou go again into the presence of the king." The hands of Mordechai fell. "Of a surety I shall go and accept the apparel of blue and white and the crown of gold and the robes of fine linen and purple and doubtless I shall be a very great man in the kingdom. But I shall have no light nor gladness nor joy. And also I shall serve the king faithfully. Have no fear. And I shall deal out equal justice to heathen and to Jew. But I shall sit humbly at the feet of Ezra ben Serayah *Ha-Sofer* and I shall prepare the return of our people to Yisrael-land and to their own city and to the temple of the Eternal." Esther raised her head and looked into the eyes of her kinsman and held up her hands in beseeching. "Forget me not on that day!" And Mordechai kissed the forehead of her whom he had loved so long.

He kept his word. He served the king and the realm, seeking to allay hatred and conflict, leading men upon the ways of peace. He gave lands to those whose kinsmen had fallen in the tumults and killings that arose from the evil edict of the dead Haman; he sought to establish tran-

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A Karaite Colony

By ISRAEL COHEN

The Karaite synagogue in Troki.

Karaite girls and a typical street in Troki.

ON the highway that runs from Vilna to the Lithuanian frontier there lies the charming little town of Troki, which has an interesting history dating back six hundred years, and which possesses an attraction for the studious traveller as the home of a colony of Karaites. This Jewish sect, which first came into existence in Bagdad in the eighth century as a protest against the Talmudical developments of Judaism and based itself on the literalism of the Bible, spread at one time from Persia to Spain. It was most numerously represented in the South of Russia, and it was from the Crimea that the Grand Duke Witold of Lithuania, after his successful war against the Tatars early in the fourteenth century, took a few hundred Karaites captive and brought them to Troki. There he settled them as colonists, giving them tracts of land which they tilled, and which their descendents have continued to cultivate down to the present day. In most other parts of Europe and the Near East where the Karaites once lived, they have disappeared, having either reverted to the parental fold or become submerged among the surrounding Christian or Moslem population. But of the few small communities that have survived the vicissitudes of time, Troki is distinguished both by reason of the galaxy of scholars it produced in the middle ages and by the scene of picturesque indolence that it presents today. Its most famous son was Isaac ben Abraham Troki, a sixteenth century theologian, whose Hebrew work, "The Strengthening of Faith," was translated into many tongues and was quoted with praise by Voltaire in his attacks upon Christianity.

The placidity of Troki is probably due to the fact that despite the march of mechanical progress even in this part of Eastern Europe it is not yet linked up with any large center by a railway. The nearest city is Vilna, whence a small motor bus makes several journeys a day, covering the distance along a rough and dusty road in an hour. The trip is more adventurous than enjoyable, for you find yourself in the midst of a bus full of sweating folk burdened with all sorts of baskets and packages, and bulging bundles of linen stowed under your seat to the discomfort of your legs, whilst frequent joltings of the car occasionally throw you into the arms of your opposite neighbor. But the hardships of the road are soon forgotten when, after you have crossed a wooden bridge, you are driven into the main street of the sleepy townlet and begin to survey the idyllic charms of this island retreat. For Troki is surrounded by a circular lake, on which there are pleasure boats and fishing keels, and though the reigning peace seems incapable of disturbance it is ensured by the water-police, athletic young fellows clad in white and blue uniforms, with round white hats like those of American sailors. From a bend in the road one can see the crumbling ruin of a castle that belonged to Gedymin, the Grand Duke of Lithuania who played so notable a part in the affairs of his country in the fourteenth century.

The entire population scarcely exceeds 500 families, of which a hundred are Jewish and a hundred are Karaite, whilst the rest consist of Russians, Poles and Tatars. The Karaites are mainly vegetable gardeners who convey their produce every morning to the market in Vilna, and who may be met on the country roads in the afternoon returning in their long rumbling carts. The Jews are artisans and shopkeepers, but they also supply the fishermen, who have a co-operative society, which pays the Government 10,000 zloty a year for the right to exploit the bountiful lake. Relations between the Jews and the Karaites are peaceful, if not exactly cordial. Sixty years ago under Nicholas I, the Karaites insisted upon the expulsion of the Jews, but after the lapse of a couple of years the latter were allowed to return and have since been left in peace.

Most of the Karaites live in small one-story houses of timber in the principal street. In appearance they differ strikingly from the Jews, for even though they are mainly dark they have the Tatar physiognomy, whilst some of them, especially the girls, present a fair type. The road is called Kowenski Ulica because it leads to Kowno, and the name has been retained despite the continued rupture of relations with the Lithuanian capital. Troki is, indeed, only four miles from the frontier, which is officially closed, but this does not

event occasional smuggling both of ods and people.

The Karaite synagogue, which is so situated in the principal street, a small structure of simple design hich has replaced an earlier build- g. It is approached by a path lead- g from an iron gate, on either side which are brick columns, on hich is inscribed in Hebrew letter- g and Arabic numerals the date of nstruction—1894. Its cupola was riginally surmounted by a "Shield David," but the removal of this mbol was ordered a couple of years go by the religious head of the Ka- ites as smacking too much of or- todox Judaism. The offending sym- ol, however, still remains on the on gate, from which it could hard- be removed without causing a onspicuous blemish.

My guide was the beadle of the ocal Jewish synagogue who was on riendly terms with his colleague of ne Karaite conventicle, and he tched him from his home to open ne building for my inspection. The nterior was in general like that of n orthodox synagogue, with a gal- ery for women, except that there as no raised platform for the pre- entor, the latter having only a small eading-desk on the floor. There was Turkish carpet covering the gang- vay that led to the Ark of the Law t the upper end, but I was not al- owed to walk more than a few feet, nless I was prepared to take my oots off, for the ground was con- idered sacred. Nevertheless, I was ble to get a good view of the shrine. t was spotlessly clean and had been ecently painted. The interior of the upola was pale blue, and a still paler lue tinged the walls.

The Ark of the Law was draped vith a red plush curtain: above it, nd on one side, were the initial words of the Ten Commandments in gilt lettering, whilst on the other side were twin tablets with the complete ext of the Commandments, all in He- rew. But the Ark contained only ne scroll of the Law. At the out- reak of the war, I was told, all the ther Hebrew scrolls, together with many parchment manuscripts, were ent to Moscow for safe-keeping, and there they have remained ever since, nless they have been victims of an nti-religious holocaust. The solitary scroll is taken out of its receptacle every Sabbath and opened up on the precentor's desk, but the worship- pers who are called to its presence are unable to decipher the unpunc- tuated script and read their portion from a printed Pentateuch. The Karaite prayer-book, printed in Vilna in 1863, differs radically from the orthodox Hebrew ritual; and the *tallis* or praying-shawl is likewise different from that worn in the ordinary synagogue, as it is more like a scarf and has, instead of fringes, a blue thread emerging from a cluster of white threads.

In one important principle the Karaites have departed from the teaching of their founder, for they have light, even electric light on the Sabbath. They defend this on the ground that the Biblical prohibition, "Ye shall kindle no light in your dwelling-places," does not apply to their house of prayer, for this is not a dwelling-place.

The Karaites have a large cemetery, which is situated about a mile away. It is reputed to be five hundred years old, though it contains no tombstones that can boast of such antiquity. Most of the tombstones that I saw were of the nineteenth century; many were of black marble, with epitaphs of gilt lettering in Hebrew or in Russian, and there were also several family vaults with black marble columns. A special sanctity seems to cling to the place, for pious Karaites in Vilna always express a particular wish to be buried in its soil rather than in that of the great city.

Before leaving Troki I visited the Jewish synagogue, which was in another part of the town. It presented a striking contrast to the Karaite place of worship both in its lack of neatness and also in the obvious hard wear to which it was subjected by the devout members of the local community. There was a schoolroom adjoining, where I found a master of the "Agudas Israel" shade of orthodoxy teaching a mixed class of boys and girls.

On my return to Vilna I immediately drove to the Karaite synagogue to learn something about the sectarians in that city. Here I was more fortunate in my informant, for the precentor himself, a middle-aged man, with slight black beard and moustache, and high cheek-bones, courteously conducted me around. He lived in a house at the rear of the synagogue and immediately donned his official garb, a black tight-fitting robe, with a dark-blue sash, and a round black hat.

The shrine itself, situated in a fine residential quarter, was a handsome new building of white stone, which had been erected as recently as 1923. It was semi-Moorish in design, and was crowned by a cupola, which was surmounted by an iron circle containing the initial words of the Ten Commandments in two columns. The interior was in general like that of the synagogue at Troki, but rather more ornate. There were rich carpets of Oriental design in front of the Ark, whilst on either side of it, in an alcove, lay a bright red silk covering, beneath which, so the precentor explained, was simply a Hebrew Pentateuch. Facing the Ark stood the precentor's reading-desk, and on either side of this was a comfortable arm chair, one for the precentor himself and the other, somewhat more sumptuous, for the Haham. Aloft was a gallery for the women, where they could easily hear but could not easily be seen.

The precentor told me that the synagogue was supported partly by the members of the Karaite community and partly by the Government. There were only forty Karaite families altogether in Vilna, and there were also small groups of the sect at Halicz and Lutzk. They maintained that they were not Jews by race but Tatars. Their Hebrew prayer-book, which I examined, contained many prayers in the Tatar dialect, but they spoke Polish amongst themselves. Their religious head was invited to all important official functions held by the Government and the local authorities, and I was told (though not by the precentor) that he was not at all particular about the meats that he ate. This indifference even to Biblical prohibitions seemed to have resulted from declining contact with the traditional form of the Law of Moses, for the Scroll was for the most part kept safe in the Ark.

I remarked to the precentor that the number of Karaites had now dwindled to such an extent that it appeared to be only a matter of time before they would become as few as the Samaritans and perhaps have a similar struggle for existence. Thereupon he said that there were 300,000 Cossacks on the Volga who were also faithful to the Karaite doctrine. But inquiries that I afterwards made in other circles convinced me that this figure was a fantastic exaggeration, whilst the Soviet policy regarding religion seemed to indicate that whatever Karaite Cossacks there might have been before the war had probably had their Karaism drilled out of them by the rigorous ministrations of the Government.

The WOMAN'S REVIEW

"Jewish Women Follow Rather Than Lead"

ONE can take an attitude of resentment at the opinions expressed in an article on "Jewish Women," released by the Seven Arts Feature Syndicate. But if a rational point of view actuates our thinking, we would calmly and dispassionately reflect upon the following observations in that article:

1. "Independent successful women have hardly any contact with Jewish affairs as such."

2. "Jewish women in our country do not choose the path of leadership unless escorted into it—so to speak—by their husbands."

3. "Jewish women of the United States, despite the loud cry of equality in social, political and professional life, are primarily good wives and mothers who follow rather than lead."

One cannot deny the accuracy of the first observation that "independent successful Jewish women have hardly any contact with Jewish affairs." Further analysis brings us, however, to the unhappy realization that there are relatively few Jewish women in careers who have achieved success and recognition. In the February issue of the B'NAI B'RITH MAGAZINE, it was pointed out in these columns that only 45 Jewish women are recorded in the latest issue of "Who's Who in America."

With all our vaunted social and political equality, this observer asserts that our women have not forged ahead, that we follow rather than lead and are primarily good wives and mothers: "there is no actress who compares with talents of the caliber of Paul Muni, Edward G. Robinson and Maurice Schwartz."

We cannot be indifferent to such opinions. They should spur us, rather, to undertake a vocational survey of Jewish women in the United States. What are the careers our women are choosing and why have they not risen to eminence in them, to an extent sufficient to be noteworthy and readily apparent? Are our women choosing blindly and planlessly? Are two or three careers exercising the greatest attraction power, or have our women revealed an appreciation of a wide range of careers? Why have they not risen to eminence, to a degree that parallels the proportion of successful women in the general population of the United States?

We are hardly ready to admit that our Jewish women lack the mental resources for successful and noteworthy careers. Is there something in the spirit and practices of Jewish life that submerges and subdues the urge of our women to struggle and to climb to the heights in a chosen field? It is likely that among the considerable number of Jewish girls who enter college and "specialize" in one subject or another, altogether too many fail to get started on the road to some vocational goal.

A factor that may be playing a suppressive role is that of vocational discrimination against Jewish women on the part of both Jews and non-Jews. Do our women learn too early in life that the odds are against their securing a fair chance? It would be interesting to take several hundred Jewish women and girls, graduates of colleges and special schools, and ask them to tell why their careers were interrupted. Do the paths of anticipated glory lead them only to the marriage altar, toward wifehood and motherhood? Or, were they utterly disheartened at the very outset by their failure to break down the barriers of race and religion?

In the face of these several considerations, we wonder where Jewish women will find an opportunity to prove their abilities. Palestine with its unhampered atmosphere and pioneer life, may provide the requisite conditions. Or Soviet Russia, with its law which bars the possibility of discrimination toward any religious or racial group.

Jewish women in the United States should take stock of themselves, to discover if it is true that they follow rather than lead, and why. We cannot afford to be indifferent to the observations that we have quoted. We should challenge them if we dispute their validity. If we admit their truth, we should lose no time in developing constructive proposals to remedy the situation.

Inquiries Received

The Editor of this page welcomes the numerous inquiries that are being received on the material of these columns. These letters have asked for books on subjects discussed in The Woman's Review and for supplementary information.

Communications on the subject of "Women Follow Rather Than Lead" and on any other topic presented in this issue are invited, for the purpose of securing an exchange of views on questions vital to Jewish women. Please address:

Editor, The Woman's Review,
B'NAI B'RITH MAGAZINE, 70 Electric Building, Cincinnati, Ohio.

Jewish Women and Their Activities

MRS. FELIX M. WARBURG of New York City, on her recent tour of Palestine, was honored at a Chanukah tea, at the club of the Young Women's Hebrew Association of Jerusalem. Miss Henrietta Szold was on the reception committee.

Lillian Wald, founder of the Henry Street Settlement, was named by Jane Addams among the twelve greatest women of the United States, in commenting upon the poll conducted by the *Ladies' Home Journal*, in co-operation with the National Council of Women of the United States.

Mrs. Rose Steinfield is president of the Hebrew Ladies Free Loan Society of Seattle, Washington, which claims that it is the only organization of that character conducted by women in the United States. It was founded in 1913.

A novel career undertaken by a Palestinian woman is that of Mrs. Israel Itan of Tel-Aviv, who is captain of the first Jewish freighter launched in Palestine.

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ALTMAN LINENS — FOURTH FLOOR

The PRESIDENT'S PAGE

One of Earth's Immortals

SOMEWHERE in the neighborhood of 250 years ago, at the age of 77 or 78, Roger Williams, first protagonist of soul freedom—religious liberty—in the new world and one of the earliest in the whole world, passed away.

The time and place of his birth and the date of his death are alike unknown. He may have been born in Wales in 1599, or he may have first seen the light of day in London in 1607. If there ever was a likeness of him, none of his biographers could find it, so we are at liberty to picture him as tall or short, stout or slim. Strange that so little of his antecedents and his personality should be known of one who strove and suffered for and in measure saw fulfilled the right to worship God in accordance with individual conscience.

In some respects Roger Williams is remindful of Moses, the world's first liberator.

Less than a year after the arrival of the Pilgrim Fathers at Salem in the Massachusetts Bay Colony, there came to a settlement just across the river, later called Boston, a young minister of great talent, a graduate of Cambridge University, whose earlier ambition ran to the law, but which was forsaken in favor of the clergy. The settlement which he entered was made up of men and women who were non-conformists and who sought a new home where they might be free to live and worship in accordance with their own belief. But what they demanded for themselves they were not willing to accord others, and Roger Williams, acclaimed on his arrival as "a godly minister," five years later was tried, sentenced, banished and driven out in midwinter from the habitations of civilized men into the trackless wilderness inhabited by savages. His offense was a denial of the authority of the civil powers over the consciences of men. The magistrates passed a law requiring every man to attend public worship. This Roger Williams denounced as a violation of natural rights and the source of all forms of persecution. "No one," are his words, "should be bound to maintain a worship against his own consent."

With four companions Williams journeyed for months until they established the first settlement of Rhode Island, to which in gratitude he gave the name of Providence.

This was part of the organic law of Rhode Island:

"No person within the said colony, at any time hereafter, shall be any wise molested, punished, disquieted, or called in question, for any differences in opinion, in matters of religion, who do not actually disturb the civil peace of our said colony; but that all and every person and persons may, from time to time, and at all times hereafter, freely and fully have and enjoy his own and their own judgments and consciences, in matters of religious concernments, throughout the tract of land hereafter mentioned, they behaving themselves peaceably and quietly and not using this liberty to licentiousness and profaneness, nor to the civil injury or outward disturbance of others."

Thus Rhode Island became the only civil government of the kind then known on the face of the earth—destined to be a pattern for all the states of a mighty nation—our own beloved United States.

Roger Williams's quest for religious freedom was not limited to his new founded colony. In that sparsely peopled section, of course, there were no Jews in the earliest days, and therefore what he said and did in no wise referred to them, but on his return to England for the purpose of obtaining a patent for his new colony, he found himself in the midst of agitation as to whether Jews should be readmitted to that country from which they had been expelled in the thirteenth century. Roger Williams entered the controversy with might and main in behalf of the Jew. He said: "I humbly conceive it to be the duty of the civil Magistrate to break down that superstitious wall of separation (as to civil things) between us Gentiles and the Jews, and freely (without their asking) to make way for their free and peaceable habitation among us."

Quite appropriately among the biographers of this battler for religious liberty is a Jew, the late Honorable Oscar S. Straus, distinguished diplomat, statesman and philanthropist.

What Roger Williams meant to Mr. Straus is seen in the giving of the name Roger Williams to his son, worthy scion of an honored father.

I believe it would be seemly at some time in the near future to add the name of Roger Williams to the list of B'nai B'rith lodges.

Governor of a State and President of a Synagogue

MY blood thrills when I see a Jew raised to high place in the State give evidence that he is a Jew.

Therefore, I was gratified beyond measure to learn that Governor Julius L. Meyer of Oregon had accepted the Presidency of Temple Beth Israel at Portland in that State.

In taking the position Governor Meyer said: "I am glad of the opportunity to render what service I can to Congregation Beth Israel. It is an honor to lead such an old and dignified institution and I appreciate the confidence imposed in me by my coreligionists."

Imagine with me the impression created on the minds of the youthful in attendance at service in that synagogue with the Governor of the State bowing with them in prayer! Can that impression ever be effaced?

Temple Beth Israel will reach its seventy-fifth anniversary next May. It has an illustrious past. The late Ben Selling, nationwide philanthropist, was for a long time its President. Dr. Stephen S. Wise, before going to New York, was its Rabbi; so was Rabbi Jonah B. Wise, now also in New York. Its present spiritual head is Rabbi Henry J. Berkowitz, himself distinguished and kin to and namesake of pastor par excellence of American Israel, the late Rev. Dr. Henry Berkowitz of Philadelphia.

Sixty-four Years a Ben B'rith

ZION LODGE No. 62, Columbus, Ohio, honored its past presidents one night in February with a meeting in the local Temple. The Jewry

(*Continued on page* 186)

THE PRINTED PAGE

HE REVOLT OF JEWISH YOUTH

he Attitude of the Jewish Student in the Colleges and Universities Towards His Religion, by Marvin Nathan (Bloch).

T is perhaps generally admitted that, in the proportion of its youth ttending our colleges and universiies, the Jewish group takes the lead mong all groups of our land.

Rabbi Nathan's book is accordingly ignificant. Fifteen hundred and one tudents in 57 colleges and universiies were studied by means of questionnaires, interviews, visits, etc. The ueries raised pertained to such maters as belief in God, the practice of rayer, the observance of Jewish cusoms, attendance at synagogue, the eading of Jewish books, opinions rearding the conflict between religion nd science, the changes wrought in hese particulars by college life and he correlation of all these factors v i t h extra-academic backgrounds. hese backgrounds entailed such disinctions as Orthodox, Conservative, eform, and Unaffiliated, religious raining in Sunday School, in Talmud orah, under private tutelage or no eligious training, religious training or less or more than five years.

Some of the findings comport with ur usual impressions. The author bserves that two-thirds of the stulents have broken away from the beief in what he calls a "personal" od and from the ritual observances, ynagogue attendance, Bible reading, raying, established moral standards, ot to mention immunity to confusion nd doubt which the author asserts o be dependent on such belief. The raction of those who had never rayed or had abandoned prayer was s high as three-fourths. Two-thirds f the students stated that religion ad occasioned them intellectual difficulties. Only about one-fifth carried heir religious beliefs and practices leepened or unchanged. Abandonent of devout practices was greatest mong the Orthodox students — naturally, because these were the ones who, possessing most to begin with, vere in a position to do the most bandoning. Objectionable conduct n the part of Jewish leaders was ocasionally predicated as the cause of hese aversions. On the other hand, eligious feeling — was not Jewish eeling perhaps meant? — was reported to have been intensified by such influences as Jewish fraternities and sororities, the B'nai B'rith Hillel Foundations, the Avukah, and by visiting Jewish leaders and lecturers. Not more than six per cent of the students claimed to be atheists. Even at that, many construed atheism to mean not dissent from all God ideas but only from the God ideas acquired during childhood. To the habit of prayer and of synagogue attendance, the home was found to contribute more than the religious school.

But besides these findings that we would expect, there were not a few of a surprising character. Thus it was discovered that the Sunday School tends to breed scepticism, one of the results of which is that women students who are more extensively the product of the Sunday School than the men are more inclined toward atheism than the men, while among those with whom the practice of prayer was on the increase, the larger percentage was that of the men. None of the respondents allow the religious school any credit for helpful ethical training. The smallest percentage of those expressing a desire for more religious instruction was among those who had received more than five years of religious instruction. Intellectual difficulties, especially those centering around science and religion, seem to have been aggravated by religious instruction and by religious home life; the longer the instruction the more acute the difficulties. The students who are most creative in their religious thinking are those who have been without religious instruction. There was discernible among the students more doubt than indifference and more confusion than doubt. Most antipathetic to ceremonials were the students coming from homes devoted to ceremonials. Of the groups who had, during the three years previous, read the largest number of books of Jewish interest, the largest percentage was exhibited by the agnostics.

On the other hand, there was displayed among those who found traditional beliefs and practices unacceptable, a longing for a reconstruction and a reinterpretation of Judaism. While the Orthodox showed the largest percentage of those who had experienced a deepening of religious faith as a result of the effort to harmonize science and religion, it was the Reform group that contained the largest percentage of those who were continuing the practice of prayer or whose religion was deepened or unchanged. Though possessing a scantier equipment of Jewish knowledge than the Orthodox, the Reform students were more inclined to use, in the interest of Jewish allegiance, such knowledge as they did possess.

Skilful is the author's mode of classifying the student utterances. Though these effusions are sometimes prolix, and frequently callow and confused, Rabbi Nathan evinces extraordinary knack for getting at their essence and for constructing classifications into which they can be thrown. Arduous study must have been the price of the achievement. He accuses the religious school of offering instruction devoid of historical perspective and of insight into the developmental character of religion. He blames both the school and the home for failing to forestall intellectual conflicts. At the same time he holds that the imperfections in the scientific and philosophic training at the universities also constitute a drawback for the students so far as constructive thinking along religious lines is concerned. He deplores the tendency to identify religion with observance and to overemphasize observance. He regrets that "the objective of the religious school has been the teaching of the content of Judaism, not the development of the personality of the pupil." Much of this he attributes to the circumstance that Judaism had to struggle for survival and that rituals and historic reminiscences had to be stressed to the neglect of problems of personal and social adjustment and of spontaneous devoutness.

The author underscores the need of facing the issues squarely. He declares that youth requires guidance

toward integrating religious sentiment with modern thought. A desideratum, accordingly, would be religious leaders trained to work with students and, for the preparation of such leaders, seminaries in which, at least as prominent as antiquarian research, are the issues of today. He insists that Judaism, despite its origin in a rural and agricultural civilization, can and should be adapted to the demands of our urban industrial civilization. He warns that refusal to face the issue of economic justice can prove fatal to the synagogue.

It is intriguing to surmise what the author's results might have been had he, for instance, instead of asking about a personal or an impersonal God, employed the more precise phraseology of Jewish tradition and asked about an anthropomorphic or a non-anthropomorphic God.

The friendly reader can not but hope that the venture of Rabbi Nathan may prove a precursor of other and similar enterprises either by himself or by others.

ABRAHAM CRONBACH.

* * *

MODERN ARTISTS OF CHICAGO

Art of Today, Chicago—1933. Edited by J. Z. Jacobson (L. M. Stein, Chicago). $3.00.

TO bring to the attention of the public the representative artists of Chicago, J. Z. Jacobson has selected 52 painters and sculptors residing and working in Chicago, and incorporated the artists' views on their own work in his book, "Art of Today."

"There is not a single participant in this symposium in words and pictures who is not in a direct or remote way an artistic descendant of El Greco, of Giotto, of Courbet, of Daumier, of Cezanne and of Van Gogh," Mr. Jacobson states in his introduction.

Of special interest to the Jewish reader are the Jewish artists mentioned in the book, among whom are the following: Emil Armin, Rifka Angel, David Bekker, Samuel Greenburg, Beatrice S. Levy, Sam Ostrowsky, William S. Schwartz and Louis Weiner.

Mr. Jacobson's introduction to the book tells of the formation and organization of the Chicago artists into groups of independent artists exhibiting whatever work they desired without resorting to the jury system. The introduction is followed by the artists' statements in which each artist tells of his personal reaction to his subject matter, influence of the great masters, discusses color, form, feeling and other emotions that creative workers experience while conceiving and carrying out their ideas. These statements are the most interesting part of the book. Each is accompanied by a full page reproduction of his work. The illustrations done in sepia are very fine examples of the engraver's and printer's art.

The book contains also short biographical sketches of the artists represented, telling among other things their choice of teachers, which forms so important a factor in an artist's education.

MARIE TROMMER.

* * *

THE SOUL OF SPINOZA

Spinoza: A Life of Reason, by Dr. Abraham Wolfson (Modern Classics).

IN the deluge of literature upon Spinoza, which has poured down upon us recently in commemoration of the tercentenary of the sublime philosopher's birth, none is more welcome than this fascinating study of a picturesque figurehead in philosophy. Dr. Wolfson has struck a path for himself. In his human biography of Spinoza he has not only etched a deathless picture of the philosopher, but he has used modern psychological equipment with rare felicitousness to penetrate into the furthest recesses of Spinoza's soul. The result is, of course, that we learn more about this sad, lonely, consumptive lens-grinder from this book than we ever knew before.

To Jewish readers, this book will prove to be most fascinating because Dr. Wolfson is the only biographer of Spinoza who has the rare penetration of realizing that Spinoza was a Jewish philosopher primarily. In his chapter, "The Young Talmudist," he traces the fertile Hebraic influences on the life and thought of Spinoza with cunning and illumination, and then throughout the entire book he proves again and again that, although Spinoza's conception of God and religion was a shade different from Orthodox beliefs, yet it was essentially a Hebraic conception. The parallel that Dr. Wolfson draws between Spinoza's conception of God and Baal-Shem's is far more searching than I can hope to suggest in a review as short as this one.

Dr. Wolfson is to be congratulated for a remarkable book about a remarkable character. It will undoubtedly add considerably towards our appreciation and understanding of a character who, in his humble attic created one of the most profound systems of modern philosophy.

DAVID EWEN.

* * *

AN OLD STORY

Main Entrance, by Konrad Bercovici (Covici, Friede, Inc.). $2.00.

THERE is nothing here to cause an excitement in the hearts of those gentlemen who annually award the Nobel Prize for Literature. The manner and matter of this rather aimless narrative are distinctly below the finer writing of the author, and though outwardly they concern themselves with Jewish life in America inwardly there is little relevance to that much overworked theme. That the sudden accession to wealth carries with it real dangers to one's nobler instincts is an old, and a defensible, observation.

Now, if riches do not always ennoble, neither does poverty. And it is hardly true that such wealth as Hirsh acquires in *Main Entrance* necessarily works evil upon every member of a large family. The book reads at times, like a would-be movie scenario, with moral sops thrown to the audience, and with just enough naughtiness to spice up the action. In the end we find that Hirsh's family has disintegrated in the increased scope that easy money offers to self-indulgence. And, for added condiment, Hirsh, having come upon the dreadful knowledge that one of his sons is an invert—physiologically a man but psychologically a woman—uses some pseudo-Talmudic justification for shoving him overboard rather than watching him grow up into a repellent anomoly.

Outside of an occasional idiom carried over from Yiddish into English there is little that is characteristically Jewish in the story. A very ordinary performance, then, from a gentleman who has done far better.

ISAAC GOLDBERG.

* * *

C. C. A. R. YEARBOOK

THE 42nd volume of the Yearbook of the Central Conference of American Rabbis has just appeared from the Kingsport Press. It contains proceedings of the Cincinnati convention last November. Of particular interest is the report of the Commission on Social Justice, including a survey of conditions and ouflining the policy of the Conference on the social conditions of our day. All the various papers in it have been reprinted and can be obtained from the Editor, Rabbi Isaac E. Marcuson, Macon, Ga.

She Was Born to Fly

(*Continued from page* 166)

that she became imbued with the desire to become an aviatrix. The family left Brussels and went to Paris, hoping for a change in their fortunes. However, without money and without friends they continued to struggle for a mere existence. But the determined girl never for a moment despaired of seeing her dream realized.

In 1928, at the age of 22, she finished her course at the school of flying at Auvergne, and eight months later received her certificate as a licensed pilot. A year later she made the first world's record by a woman, in a straight line non-stop flight from Marseilles to Egypt, a distance of 2208 kilometers, or over fourteen hundred miles, crossing almost the entire Mediterranean Sea. Determined now to set a record for endurance, on May 2, 1930, she did so, remaining in the air 35 hours, forty minutes, 55 seconds, three hours longer than Lindbergh on his historic flight from New York to Paris. She also beat the men's record of the time, set by Vern Speich at Long Beach, California. As she landed, Captain Carier of the 34th regiment, stationed at Le Bourget, presented the small creature with a huge bouquet, and a representative of the Air Minister presented his official felicitations.

As a result of these two world records, this 24-year-old girl became one of the outstanding world fliers. However, her triumph was not long-lived, as shortly after, Mlle. Bastie beat both her records for distance and endurance.

Now, with all the passionate enthusiasm and high spirit which were so characteristic of her, she was obsessed with the determination to recapture the world records. Ill fortune pursued her, however, and on November 12, 1930, on a flight from Paris to Tokyo, she crashed in a landing at Bagdad, in which she was injured slightly and her mechanic also received minor injuries. She landed in the dark, the field that night for some unknown reason being without illumination. The forty horsepower ship which she had bought with the precious money made in short flights over Paris, was destroyed.

Money she had not. Her parents were poor and powerless to help her. In the eyes of the French Government she was a naturalized Russian, with only a short residence in France. She had no important contacts and without them the Government refused to help her. Her indomitable spirit prevailed against all odds, however. She was finally able to buy another small forty horsepower plane, and in it on May 30, 1931, she set out to break the world's distance record for straight line flight, from Isres, France, hoping to cross Italy, Greece and the Island of Crete to Egypt. While she was taking off her plane crashed into a pile of gravel, and she was almost fatally injured, suffering a broken leg and a fractured hip; her hair was burned almost to the scalp. She lay in a hospital for weeks, broken but unconquered. "I was born to fly," she said, "and fly I will, accident or no accident." With a fervor that was like a madness, still determined to capture the world's record, on May 20 of last year, she flew over the Mediterranean to Algiers, landing a few miles from Biskra, a French resort in the desert. In this remote spot was enacted the last act in the tragedy of this heroic girl's desperate struggle with her cruel fate. According to acquaintances in Biskra who asked the length of her contemplated flight she answered, "I plan to fly to Egypt and Damascus, Syria," and pledged them to secrecy. Unfortunately, she had not obtained the special permission required by the stringent French air regulations. In short order the officers of the port seized her plane and placed her under unofficial arrest. Meantime a sand storm broke out in the desert and her unprotected plane was smashed.

Did she take her own life? Only the hot wind of the desert, which covered her small body with its shifting sands, could whisper, if it would, the secret of her passing.

The New Jewish Budapest

(*Continued from page* 167)

ory of the 10,000 Jewish soldiers who died in the war. Names of great Hungarian Jews are perpetuated on the walls of these buildings, including those of Alexander Lederer and Samuel Stern and Samuel Gluckstha1.

While these buildings represent largely the past, the Jewish community has erected a great institution on the outskirts of the city dedicated to the future. It is the double grammar-school for boys and girls, and accommodates 1500 pupils. The greatest pedagogue of Hungary, the so-called Preceptor Hungariae, Maurice Kármán, long ago spoke of a "collegium trium linguarum," where the Hebrew language should be of equal importance to that of the classics. Three wealthy men of the Jewish middle class left millions for the project, but it was only in 1913 that the gifted Adalbert Lajta began a splendid building, monumental yet simple, practical and yet of supreme artistic beauty. Death removed the artist, however, just as the war stopped his work. But in 1919 it was resumed, and only last year it was completed. Even before its completion, however, its pupils were winning first prizes in competitions all over the country, and its athletic teams rank among the best in Budapest.

The gymnasium and lunchroom serve for general meetings, and there is a large terrace for the girls on the roof. But the greatest sight is the school synagogue. On the stairs leading to it, colored windows are filled with impressive pictures of the most important events in Jewish Biblical history. Visitors are also charmed by the various ornaments and religious objects made by the Bezalel applied arts school in Jerusalem.

With this splendid equipment it is hoped by all Jewish adults in the community that the youth will create a better and stronger Judaism in the future, built on a traditional foundation, yet modern in its thought and expression.

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A CROSS-SECTIO

(Compiled with the ai

RABBI HERBERT S. GOLDSTEIN proposed a one dollar tax on every seat holder in the 3,000 Orthodox synagogues in the United States, to meet the emergency situation of religious institutions, when he opened the 18th annual convention of the Union of Orthodox Jewish Congregations in New York City.

Herbert S. Goldstein

"Whole communities are drifting into spiritual despair," he claimed. "Talmud Torahs are being pressed to the wall, forced to double and triple several classes into one."

Dr. Goldstein estimated that such a tax would yield $1,200,000—enough to save the situation.

The issue of a World Jewish Congress was revived during the convention, Bernard S. Deutsch, president of the American Jewish Congress, urging the necessity for such a gathering, and Dr. Cyrus Adler, president of the American Jewish Committee, arguing against it.

* * *

THE eyes of world Jewry remain fixed on Germany, where political changes occur so rapidly that it is dangerous to write of their results, since often conditions are radically changed before the presses stop running. The Jewish Telegraphic Agency, however, has reported that after Adolf Hitler was made Chancellor of Germany, German Jewish leaders expressed fear for the situation of the Jewish people.

"While there is a great need to impress upon the Jewish population the urgency of maintaining a calm attitude," said the J. T. A. in a recent dispatch, "they are fully alive to the seriousness of the situation which presents itself and the dangers which loom, the Jewish leaders said."

Another Reichstag election will be held March 5.

* * *

A JEWISH family in Brooklyn has been restrained by law from adopting a foundling, because, according to an arbitrary rotation scheme of the Welfare Department, it is a Catholic's "turn" to adopt an infant.

A Jewish family, Mr. and Mrs. Hugo Connor, found a two-weeks'-old baby girl at the home of Mr. Connor's brother, and decided to adopt it. They were refused adoption papers, however, because the Welfare Department "rotates" all foundlings into Jewish, Catholic, and Protestant homes, and it was a Catholic's turn. The court sustained this decision, and the baby will be placed with a Catholic applicant.

* * *

EDUARD BERNSTEIN, internationally famous Socialist and contemporary of Karl Marx, died in Berlin last month at the age of 83. Bernstein was a paradox so far as his religion was concerned. Born and reared a Jew, he formally severed his connection with the Jewish community in 1877, at the dictate of the Social Democratic party, but nevertheless he remained, in his own words, "a loyal and proud Jew." Late in life he expressed regret that he had even formally left Judaism. He was a firm friend of the Zionist movement and was a member of the Poale Zion organization.

In Socialism, he was the founder of the School known as "revisionism," which challenged the extreme doctrines of Marx. In Germany, he is credited with having influenced the international Socialist movement more profoundly than any individual since Marx himself.

* * *

THE Vaad Leumi in Palestine has issued an appeal to every organized Zionist unit and Jewish group throughout the world to participate directly in the support of the Jewish public school system of Palestine by appropriating $25 for an annual scholarship for one pupil. The Executive of the Jewish Agency and the directorate of the Keren Ha-Yesod have ratified the plan.

* * *

THERE are 750,000 Jewish farmers throughout the world, according to Gabriel Davidson, general manager of the Jewish Agricultural Society. Never, according to his report, has there been so keen an interest in farming among Jews.

Some months ago, Mr. Davidson reported that there are 100,000 Jewish farmers in the United States, and his present report states that there is room for more Jews on American farms today.

Lord Marley (right) chatting with Felix Warburg at the Ort dinner in New York City.

"THE Hitler gas bag will soon explode," were among the first words uttered by Lord Dudley Marley upon his arrival in this country. Lord Marley is deputy speaker of the British House of Lords; he is here to assist in a $500,000 drive for funds by the American Ort, a world-wide organization dedicated to reconstruction work among Jews of Eastern Europe along industrial and agricultural lines. Lord Marley was tendered a banquet by the Peoples Ort Federation in New York City upon his arrival.

* * *

LIKE a voice from the dim past comes the news that in Istamboul there lives today a community of 15,000 followers of Sabbatai Zevi, the false messiah of the 17th century. To outward appearances they are Mohammedan, although secretly they practice certain Jewish rites; at the same time they regard the Jews as infidels.

They live in sets of houses secretly connected, and for each block of houses there is a secret meeting place where prayers are read. The men have secret religious names as well as Turkish ones, by which they are known to the world. Their children are initiated into their religion only at the age of thirteen or at marriage.

OF JEWISH LIFE

(Wide Jewish Telegraphic Agency)

THREE members of Governor George White's Ohio Commission on Unemployment Insurance who are Jews have been attacked by the Ohio Chamber of Commerce and by a Cleveland manufacturer on the ground that their Russian birth has colored their ideas and vitiated their loyalty to the American principle of private initiative.

The three referred to are Dr. I. M. Rubinow, Secretary of B'nai B'rith; Rabbi Abba Hillel Silver, of Cleveland, and Professor William M. Leiserson, of Antioch College.

Two Cleveland rabbis—Barnett R. Brickner and Harry S. Davidowitz—have already risen to the defense of the three, and in public addresses have branded the criticism as un-American and senseless. The Jewish press from one end of the country to the other has likewise made it an issue, and dozens of editorials have appeared attacking the attackers for what the Jewish press calls an un-American and unfair attitude.

The Ohio Chamber of Commerce, in a brochure analyzing the Commission's report, expresses "its resentment at the impudent challenge hurled at us by foreign propagandists," and pointedly asks "When were Christian charity, family love, neighborly kindliness, and human brotherhood scientific?" The brochure heatedly states that "this attempt to foist upon the United States foreign ideals and foreign practices during this trying period is indefensible and disloyal."

J. F. Lincoln, the Cleveland manufacturer, who is also a member of the Commission — one of the two who protested against the majority report, which advocated immediate passage of unemployment insurance legislation—went even further. In a recent address before the Associated Industries in Cleveland, Mr. Lincoln first named Dr. Rubinow, Rabbi Silver, and Professor Leiserson as the authors of the unemployment insurance bill, and then went on to say that since all three were born in Russia, "their background was the tradition of a land of pogroms, exile, and serfdom, also one of despotism, persecution, misery, and immemorial hatreds." He questioned whether these sponsors of the bill had absorbed the American spirit of initiative, of individual responsibility, and self-reliance sufficiently to be trusted with the handling of major social and political problems of this country.

* * *

AMERICAN Jewish leaders have interpreted the recent closing of the Nathan Straus Soup Kitchens in Jerusalem as a sign that the conditions of the people are improving. The space formerly occupied by these kitchens is to be devoted henceforth to other purposes.

* * *

FRIENDS of Professor Albert Einstein are attempting to raise a fund of $100,000 in his honor, to be presented by him to the Hebrew University and other organizations in which he is deeply interested.

The campaign is on at present, and the proceeds will be delivered to Professor Einstein at a dinner in his honor on March 15, in New York City.

* * *

BEFORE the Russian Revolution of 1917, Jewish workers numbered only two per cent of the Jewish population in Russia; today they number twenty per cent. The percentage of Jewish peasants has likewise risen, from two per cent to twelve per cent.

* * *

ALFRED SHEMANSKY, of Seattle, one of the leading B'nai B'rith in the northwest, has been named the first Jewish regent of the University of Washington by the Governor of the state.

* * *

IN the interest of economy, the Hebrew Union College Summer School will be discontinued for the present, and the Hebrew Union College Annual postponed for at least a year, it was decided at the annual winter meeting of the Board of Governors of the College.

* * *

THE third issue of *The Hebrew Physician* (Harofeh Hoibri), the only Hebrew medical journal published outside of Palestine, has just appeared. Dr. Moses Einhorn is editor, and the periodical is published in New York City. The issue has 168 pages and is larger and more elaborate than previous editions.

MRS. L. D. STARK, Oakland, Cal., won first prize in the Hadassah membership campaign when she brought 68 members into the organization.

Mrs. Stark

Other prizes were awarded to Mrs. L. Friedman, Canton, O., for enrolling 45 members; Mrs. S. Francke, Worcester, Mass., 41 members; Mrs. Jacob Narva, New Bedford, Mass., 35; Mrs. Betty Levy, Chester, Pa., 28; Mrs. David Berkowitz, Jamaica, N. Y., 28; Mrs. R. J. Dlugach, Memphis, Tenn., 27, and Mrs. S. Steinberg, Norwalk, Conn., 23.

* * *

JACOB DE HAAS, veteran Zionist and journalist, advocated, in a recent address at Philadelphia under the auspices of the Zionist Forum, the convening of an All-American-Jewish-Conference "for the cool and deliberate discussion of the realities of Jewish life and of the message of hope which Zionism has for Jewry in this country."

Mr. de Haas defined Zionism as "the one attempt the Jews have made to recognize their abnormal position in the world, and to end it by creating a normal existence," and he recommended "the throwing overboard all these meaningless syntheses and the resumption by Zionists of a clear national attitude."

* * *

LOUIS COHEN has added the name of Corpus Christi, Tex., to the long list of cities in which he has revived B'nai B'rith lodges since becoming president of District No. 7. In this fine piece of work he was chiefly assisted by Rabbi Sidney Wolf of Corpus Christi, who is at present not only continuing to build up the local lodge, but intends soon to visit Laredo and Brownsville to revive lodges there.

NEWS OF THE LODGES

Gilead Lodge is Seventy

GILEAD LODGE No. 41, Milwaukee, Wis., has reached the Psalmist's age of three score and ten. Otto G. Felton, secretary of District No. 6, was present for the celebration, and delivered the address of the evening.

At the same meeting, new officers were installed. Brother I. B. Padway is president of the lodge for the coming year.

* * *

BROTHER JOSEPH STERNBERGER, SR., one of the most loyal B'nai B'rith veterans in the South, died in Memphis recently at the age of 82. He was born in Germany, but came to this country as a child, and had lived in Brownsville, Tenn., since 1870. He was a member of West Tennessee Lodge No. 316 of that city for many years, having been one of its organizers. He was likewise an organizer of Temple Adas Israel, and was very active in Jewish and civic causes in his community.

He is survived by three sons and four daughters, one of whom is Mrs. Archibald A. Marx, of New Orleans, wife of the Second Vice-President of the Order.

* * *

B'nai B'rith's New Lodge in Chicago is Composed of Men Between 21 and 30

ON January 22 officers were installed for the new Abram L. Sachar Lodge No. 1163, Chicago, which is entirely composed of men between the ages of 21 and 30. Ninety per cent of the members are college graduates, and most are also "graduates" of the B'nai B'rith Hillel Foundation at the University of Illinois, of which Dr. A. L. Sachar is Director.

Dr. A. L. Sachar

Abram L. Sachar Lodge is the creation of several young Chicago men who, late in November, resolved to revive interest of Chicago's Jewish youth in B'nai B'rith and Jewish affairs in general. The matter was discussed with Brother David G. Abrams, past president of Ramah Lodge, and with Sam Beber, president of District No. 6. Within three weeks a petition containing 40 names was prepared, and a charter was granted. Brother Abrams played the chief part in organizing the new group, and was named its honorary president.

On December 26 the new lodge was honored and inspired by an address by Alfred M. Cohen, President of the Order, at the Standard Club, incident to the delivery of its charter. The President formally welcomed the lodge into the ranks of B'nai B'rith, and his address went a long way toward creating the enthusiasm for which the new group is distinguished.

Brother Benjamin Samuels, past president of District No. 6, delivered a stirring address at the installation of the officers of the lodge. More than 300 persons were present. Merwin S. Abrams was installed as president; Harry Posner and Saul T. Simons, vice-presidents; Fred F. Kean, secretary; Samuel C. Simons, financial secretary; Henry R. Winogrond, treasurer, and Marcus M. Silverton, monitor. Brothers David G. Abrams, Fred Bernstein, Julius M. Kahn, Joseph F. Grossman, and Benjamin Samuels, outstanding B'nai B'rith members of sister Chicago lodges, were chosen as an advisory board.

The plans of the new lodge, including a well-rounded program of philanthropic, cultural, and social work, are a challenge to the other lodges throughout the country. The lodge intends to work closely with the A. Z. A. as a sort of graduate school. The youthful members of Abram L. Sachar Lodge vow that they will soon make it the leading group in the country.

A GOOD LODGE PROGRAM

WINNIPEG (Can.) Lodge No. 650, which initiated 160 new members recently, has submitted its program for the rest of the season. It is thought that other lodges might benefit by its suggestions.

On January 9 it held installation ceremonies for its officers, and initiation of candidates. On January 23 a social get-together was held. The A. Z. A. had complete charge of the program for February 13. A visiting District Grand Lodge officer was scheduled to address the lodge on February 27, at an open meeting and celebration of the Order's ninetieth anniversary. Purim will be celebrated March 13 with a Purim play, an address in Yiddish by a qualified speaker, and a social gathering. March 27 will be devoted to a musical evening under the direction of Brother Dr. Medovy, who will give an address on the history and development of Jewish music, assisted by several vocal and instrumental artists. During the Passover week, Rabbi Frank will deliver a talk on the significance of that holiday. A good and welfare meeting will feature April 24; S. Abrahamson and A. M. Shinbane will debate on May 8; and a symposium on B'nai B'rith activities will be given by four or five younger members of the lodge on May 22.

In addition, there will be suitable social and musical arrangements to round out each meeting. The lodge will hold a series of informal monthly supper dances in addition to the regular meetings, and they will be limited to members and their wives.

* * *

THE New York *American* recently featured with a five-column spread a plan to improve present business conditions. The author of this plan was Brother S. Odenheimer, a member of B'nai Israel Lodge No. 188, New Orleans, and president of the Lane Cotton Mills of that city.

The heart of Brother Odenheimer's plan is a plea for a constitutional amendment giving the Federal Government the power to establish a uniform work-week so that it could absorb the entire working population.

Sam E. Levy

Sol Weiss

Carl Riegelman

Rabbi Rosenthal

J. A. Schlesinger

FROM such widely separated parts of the country as Georgia, Louisiana, and California, come tidings of outstanding B'nai B'rith members.

RABBI F. L. ROSENTHAL, of Columbus, Ga., a past president of District No. 5, organized Beth Israel Lodge No. 507, in Hot Springs, Ark., together with Archibald Marx years ago. Later, it was his appeal to District No. 7 which developed into the movement for the Leo N. Levi Memorial Hospital. During his term as president of District No. 5, he organized several lodges and reorganized others.

SAM E. LEVY, of Atlanta, Ga., is not only very active in Gate City Lodge No. 144, but was president of the local Lions Club, chairman of the United Jewish Appeal last year, and a member of the board of directors of the Federation of Jewish Charities.

JOSEPH A. SCHLESINGER has been a member of Gate City Lodge in Atlanta for 22 years. In 1931 he was president, during which time he launched the successful weekly luncheon club sponsored by the lodge. The United Jewish Appeal was undertaken during his administration.

SOL WEISS, a past president of Crescent City Lodge No. 182, New Orleans, has recently been elected president of the Commercial Law League of America, the second largest organization of lawyers in the United States, comprising approximately 10,000 members. Brother Weiss, who was one of the two valedictorians of his class at Tulane University, and whose record there is a brilliant one, has been very active in Jewish and communal affairs in New Orleans. He was president of the local Zionist Organization, director of the local Hebrew School, and member of the board of directors of Temple Sinai. He received his LL.B. from the University of Virginia, and has practiced law in New Orleans since 1907.

CARL RIEGELMAN has been an ardent worker in Oakland (Cal.) Lodge No. 252 for the last thirteen years. For the last eight years he has been secretary. He originated the plan of having all local lodge secretaries in District No. 4 meet together at the annual District conventions for the purpose of discussing their common problems.

GATE CITY LODGE No. 144, Atlanta, Ga., has expressed its deep gratitude for the extraordinary service rendered the lodge by its retiring president, Brother A. L. Feldman. Brother Frank A. Constangy is his successor.

Gate City Lodge has announced that two of its principal objectives during 1933 will be an intensive membership drive to make this the biggest year in the group's history, and closer co-operation with the local A. Z. A.

* * *

RICHARD E. GUTSTADT, Director of Special Activities of the Order, was the speaker at an open meeting recently of the Columbus, O., chapter of A. Z. A. He spoke on "World Jewry's Challenge to the A. Z. A." and inspired the youths to a serious consideration of the problems facing the Jew all over the world today, and the methods by which B'nai B'rith is solving these problems.

* * *

ONE of the largest crowds in years attended the recent officers' installation ceremonies of Sholom Lodge No. 78, Leavenworth, Kans. Out of 41 resident members, 32 were present.

CARTER
Cleveland
POINTS WITH PRIDE...
TO ITS New
CARTER Hotel...
and you'll look back with pride and satisfaction on a visit to this great hotel where every room is as smart and new as a new day — where comfort and luxury achieve a new meaning — and where both rooms and food are priced surprisingly low.
IN THE CENTER OF DOWNTOWN CLEVELAND
600 ROOMS FROM $2.50 EACH WITH BATH
FOLSOM B. TAYLOR Managing Director

EXECUTIVE COMMITTEE OF THE ORDER REPORTS PROGRES AT ITS ANNUAL MEETING IN CINCINNATI, JANUARY 29-30

PROGRESS in all its activities was reported and a determination to carry on was expressed at the annual meeting of the Executive Committee of the Order in Cincinnati, January 29 and 30.

Alfred M. Cohen, president of the Order, in a comprehensive report, summed up the Jewish world situation and the achievements of B'nai B'rith during 1932, and pointed out the larger problems facing the organization during the coming year. These include the extension of Jewish cultural activities through the B'nai B'rith Hillel Foundations, the Aleph Zadik Aleph, the B'NAI B'RITH MAGAZINE, and local lodge programs, and the protection of Jews throughout the world from economic discrimination and defamation, and the effects of disasters of nature.

"Our Order, keenly alive to the well-being of the Jew wherever he may be," declared President Cohen, "has vigilantly observed the treatment accorded our co-religionists, and has intervened in their behalf in such instances as it was believed intervention might be to their benefit, ever mindful that indiscreet action on its part might militate against rather than react for their good."

On the same day that Hitler's appointment as Chancellor of Germany was announced, the President, in his previously-prepared report, stated: "Were it not a grim fact, it would seem impossible that intellectually enlightened Germany had so far lost its sense of justice as to have well nigh accepted the leadership of Hitler, who is hell-bent on destroying a section of Germany's population, distinguished alike in the past and at present for its contributions to the best the world has produced in science, literature, music, and other arts. Hitler, if sane, cannot believe that the Jew is what he depicts him to be. I have kept in constant touch with Dr. Leo Baeck of our Executive Committee in Berlin, and assured him that we were at his command to do anything within our ability that would help."

While deploring Jewish conditions in parts of Europe and in other lands across the seas, President Cohen reported that the Jews of America enjoy a "happy situation" by contrast.

"Honors are being bestowed on him in every direction," said the President. "The daily papers teem with references to the Jew in connection with every conceivable undertaking of a public nature. Four states have chosen as their Governors men of the Jewish faith. One of these states is the most populous and influential in the Union. Another of these states with a Governor who is a Jew is just a little less important. In a state far removed from Jewish centers and in which the Jewish vote is negligible, a Jew was re-elected Governor, and in another state almost similarly circumstanced, a Jew is rounding out his first term as Governor. Of the nine members composing the highest judicial body in the United States, two are Jews. In other places of preferment, national, statewide, and local, Jewish names appear with ever-increasing frequency so that it is entirely safe to say that nowhere and at no time in the long history of the Jew has he been thus highly respected, regarded, and ho ored."

"Nevertheless," Mr. Cohen conti ued, "there are clouds on the horiz of American Jewish life in the fie of economic and social relation Evidences of anti-Jewish feeling the press, on the stage and screen a diminishing. On the other hand, ec nomic discrimination is not dimi ishing and justly occupies a prom nent place in our thoughts and di cussions. Undoubtedly the very di tressing level of present employme conditions is responsible for this u fairness which grows as unemplo ment increases. In the final analysi both defamation and discriminatio are nothing else than manifestation of lack of good will and correct u derstanding among the various rel gious, cultural, and national elemen which together constitute the Ame ican people."

The report of Dr. I. M. Rubinow Secretary of the Order, showed tha the organization's budget is safel balanced, and that with appropria tions cut to the bone, B'nai B'rith i able to prosecute its world-wide ac tivities as thoroughly as before. Rich ard E. Gutstadt, Director of Member ship and Special Activities, pointe out that during 1932 several new lodges were formed and defunct one reorganized throughout this country and in other countries.

Sigmund Livingston, of Chicago chairman of the Anti-Defamation Commission, reported scores of cases settled satisfactorily. They tended t show that most non-Jews guilty o defamation had been thoughtless rather than vicious, and readily agreed never to err in that respect again, when confronted with the arguments of the League.

Sidney G. Kusworm, of Dayton, O. reported that the Order's Americani zation Committee, of which he is chairman, had progressed markedly in the work of citizenizing aliens from one end of the country to the other during 1932. The membership of the Aleph Zadik Aleph was greater on January 1, 1933, than a year before, according to Sam Beber, of Omaha, president of the Supreme Advisory Council. Maurice D. Rosenberg, the Order's Washington representative, reported the many cases he had taken care of at B'nai B'rith's direction in the nation's capital.

Herbach Thinks Scrip Will Cure Depression

NATION-WIDE issuance of scrip as a medium of monetary exchange to hasten economic recovery was advocated by Brother Joseph Herbach, secretary of District No. 3, in an address recently before Camden (N. J.) Lodge No. 915. According to Brother Herbach's plan, the federal government would issue $200 of scrip to each family in the country. This scrip would have to be used within a week, and each user would have to place a two-cent government stamp on each dollar of it.

Joseph Herbach

In this way, according to Brother Herbach, a market of two hundred and sixty billions of dollars would be created. At the end of 52 weeks, $1 scrip would have attached to it $1.04 in stamps, when the Government would redeem it with actual money. The remaining 4c received in stamps would be ample to defray the cost of issuing the scrip, etc.

B'NAI B'RITH ACTIVE IN LONDON, ENGLAND

MORE than 500 people listened to the presidential address delivered by the new head of the B'nai B'rith Lodge in London, England, Brother Perlzweig.

After the lodge's new clubroom had been opened by the president of the Women's Lodge and by Brother Perlzweig, Professor Norman Bentwich spoke of the lifelong devotion with which his father, the late Brother Herbert Bentwich, a founder and the first president of the lodge, had served the interests of B'nai B'rith. He then formally presented to the lodge the presidential chair which his father had offered the lodge.

Every Wednesday the lodge holds informal discussions of Jewish subjects. The Women's Lodge has been particularly active during the past few weeks in furthering social service work.

* * *

RICHARD E. GUTSTADT, Director of Special Activities of the Order, addressed the annual installation of officers' meeting of Gan Eden Lodge No. 110, Terre Haute, Ind. A carnival was held later. At the conclusion of Brother Gutstadt's address, Brother Louis Brown presented him with a check for $200 as part of the lodge's Wider Scope contribution.

Seek Books of Jewish Interest for Library

LOS ANGELES AUXILIARY No. 11 is establishing a Jewish library in the new non-denominational building on the campus of the University of California in its city, and has sent out an appeal for books relative to Jewish thought by Jewish or non-Jewish authors. Through its efforts a successful Book Tea was held recently in the interests of this library. Mrs. Mayer Bannett, retiring president of the Auxiliary, and Mrs. Michael Tauber, chairman of the University Library Committee, initiated the work. Donations of books may be sent direct to the University Religious Conference Bldg., Jewish Library, 10845 Le Conte Ave., Los Angeles, Cal.

ABEN B'RITH in far-off Bulgaria, who trades in mineral oils, has requested that any American brethren who deal in the export of such oils communicate with him. His name and address are B. Maximoff, Rue "Levski" 2, Sofia, Bulgaria.

Women of District No. 3 Look to Formation of Grand Lodge

FOLLOWING the lead of their sisters in Districts No. 4 and 6, where there are Women's Grand Lodges, the members of auxiliaries in District No. 3 hope to form a similar organization during 1933.

This hope was brought forward in the report of Mrs. Simon Davis, president of the Women's Auxiliary of Pittsburgh Lodge No. 44. She stated that the last District No. 3 convention had authorized the formation of a Women's Grand Lodge.

Mrs. Davis reported a year of progress for her Auxiliary. Despite adverse economic conditions, the group continued its support of the Erie Orphan Home, the National Jewish Hospital at Denver, the Leo N. Levi Memorial Hospital, and Wider Scope. It also contributed to the Isador Sobel Fund to provide scholarships for graduates of the Erie Orphan Home.

"Let us sound again our call to arms against sorrow, distress, and ignorance," Mrs. Davis said in her report, which is the twelfth annual message of the president of her Auxiliary. "Now as never before our work is needed, and as members of B'nai B'rith we must answer."

Pittsburgh Lodge and its Auxiliary held a joint installation of officers.

* * *

WHEN Brother I. Covitt was installed last month as president of Shanghai Lodge No. 1102, in far-away China, he was agreeably surprised to receive a cablegram from the President of the Order congratulating him and the other members of his lodge on their splendid work in the Orient. Brother Covitt was one of the founders of Shanghai Lodge and is a well-known Jewish communal worker in his city. He has frequently visited the United States.

* * *

RABBI ARIEL GOLDBERG, of Charleston, W. Va., presided at the installation of officers of Parkersburg (W. Va.) Lodge No. 767. Paul Broida is the new president.

We say "Yes ma'am" to our Cooks

Women cooks prepare the food for the Hotel Lexington restaurants. That's why it's so delicious and wholesome. And Lexington restaurant prices, like its room rates, are sensible—35c for breakfast, 65c for luncheon and $1.00 for dinner in the main dining room.

$3 a day and up for Lexington rooms—$4 and up for two persons.

HOTEL LEXINGTON

Grand Central Zone, Lexington Ave. at 48th St.
NEW YORK CITY
CHARLES E. ROCHESTER, Gen'l Manager

Your HOTEL

1933 A CENTURY OF PROGRESS CHICAGO

for the FAIR

Stay at the Morrison, in the "heart of the Loop," close to theaters, shops, and railroad stations, when you come to the Fair this summer. The world's tallest hotel, 46 stories high—and all rooms outside with bath, Servidor, circulating ice-water, and bed-head reading lamp. Garage facilities. *A great hotel in a great city.*

2500 ROOMS—$2.50 UP
LEONARD HICKS, *Managing Director*

MORRISON HOTEL
Madison and Clark Sts., CHICAGO

BROTHER M. MONTE BETTMAN, a member of Portland (Ore.) Lodge No. 65, has been elected president of the American Academy of Periodontology.

* * *

LOS ANGELES CHAPTER No. 43, A. Z. A., celebrated its sixth anniversary with a well-attended Installation Night. The chapter has initiated several new members and is enlarging the scope of its activities.

* * *

RABBI LEE J. LEVINGER, Director of the B'nai B'rith Hillel Foundation at Ohio State University, has been appointed a member of the national commission on education and youth of the Zionist Organization of America by Morris Rothenberg, president.

* * *

JUST before the death of Technocracy, it was discussed at a past presidents' night of Julius Houseman Lodge No. 238, Grand Rapids, Mich. The lodge is very active these days, and is planning for an indoor circus in the near future, as well as a public debate. Its luncheon club meets every Tuesday.

Dr. Bernard Heller, Director of the B'nai B'rith Hillel Foundation at the University of Michigan, was principal speaker at the International A. Z. A. Day program in Grand Rapids. His subject was "Jewish Education in Time of Depression." He addressed the largest group that has thus far attended an A. Z. A. meeting in Grand Rapids. The local group is now rehearsing for its annual "A. Z. A. Musical Revue."

* * *

IN the form of a fairy tale, and from a physician's point of view, Dr. Morris Ginsburg delivered a paper before Lincoln Lodge No. 780, Philadelphia, extolling the Order's achievements on its approaching ninetieth anniversary. His conclusion was that "it (B'nai B'rith) outlined a platform acceptable to all the nerve currents."

* * *

A MONTHLY club newspaper will soon be published jointly by Dan Lodge No. 593, Charleston, S. C., and the local A. Z. A. chapter. Dr. Harold Levine has just been elected president of Dan Lodge.

* * *

LOS ANGELES LODGE No. 487 will produce a minstrel show in March. The features were written by members of the lodge.

The President's Page

(*Continued from page* 176)

of the city attended, including, I believe, every Rabbi in the community—a feat which only B'nai B'rith can accomplish. I was the guest speaker but to me the feature of the occasion was the tribute paid to a brother of the Lodge, Leopold Myers, who is just rounding out his sixty-fourth year as a Ben B'rith. Hale and hearty despite his years and in appearance belying them, he responded with the vigor of a man in middle life to the presentation of a testimonial by reciting his earliest experiences in the Order. The town in Pennsylvania in which he lived in his boyhood days wanted a B'nai B'rith Lodge. They lacked one of a *minyon* and so they sought twenty-year-old Leopold Myers as the tenth charter member, obtaining a dispensation from the authorities higher up making the youth eligible for membership. Forty years ago Brother Myers established himself in Columbus, Ohio, and at once affiliated with Zion Lodge. His love for the Order is fully attested in the fine service rendered for it, Jewry, and humanity, by his son Jack Myers, leader of B'nai B'rith Social Service in District No. 2.

ALFRED M. COHEN.

Among Our Contributors

PIERRE VAN PAASSEN is an international Flemish journalist and friend of the Jewish people.

NORMAN BENTWICH, a former attorney-general of Palestine, is now the occupant of the Weizmann Peace Chair at the Hebrew University, Jerusalem.

MRS. BEN ACHTENBERG is the wife of a past president of District Grand Lodge No. 2, B'nai B'rith, and the mother of a son and daughter in college. She lives in Kansas City, Mo., where she has been active for many years in communal and Jewish endeavors.

DR. ALFRED FURST is professor in the Jewish Gymnasium for boys at Budapest.

DR. A. D. H. KAPLAN is professor of economics and director of social statistics in the Bureau of Statistics, University of Denver.

ISRAEL COHEN, former secretary of the World Zionist Organization, is a London journalist, author, traveler, and lecturer.

DR. ABRAHAM CRONBACH is professor of social studies at the Hebrew Union College.

DAVID EWEN is a New York free lance Jewish journalist, author, and traveler.

ISAAC GOLDBERG is a dramatic and music critic and author living in Roxbury, Mass.

MARIE TROMMER is an art critic living in Brooklyn.

By the Rivers of Babylon

(*Continued from page* 171)

quillity upon the borders of the kingdom without war; he curbed, so far as lay in his power, the arrogance of the satraps who dug at the foundations of the Achaemenid empire. Yet his zeal was without hope. For well he saw that under the splendor of the kingdom with its palaces and its pleasure cities and its panoply and show of power there was the feebleness of barbarous and unbridled hearts. And therefore ever did he and Nechemyah and Ezra seek in all honorable ways to guide the mind and spirit of the Prince Arthachshasta so that in the day of his power he should issue a sure decree that all they of the people of Yisrael, and their priests and the Levites, who were in his realm and were minded of their own free will to go to Yerushalayim, be permitted to go thither. That they succeeded we know from the books which Ezra and Nechemyah wrote in their later years, wherein it is recorded how Arthachshasta, when he came into the kingdom upon the death of Achashverosh, issued the decree and how the Yehudim of Babylon did indeed follow Ezra back to their land and to their temple and its God . . . Of Mordechai ben Yair and of the widowed queen Esther we have no certain knowledge. But a faint legend has it that they, too, returned and lived to see the city of Yerushalayim rebuilt and the Temple a place of glory and that on a certain high festival they were seen, hand in hand and with a great light on their faces, standing within the precincts of the temple whatime the two hundred singers, men and women, slowly ascended the great stairs that led to the sanctuary of the Eternal, singing that new Song of Ascents which a young poet had indited amid the hardships of that road which the exiles took when they returned home to their own land:

Beshub Yaveh eth-shibath Ziyon
hayiymu khecholmim...
When Yaveh brought back those that returned to Zion,
They were like unto them that dream.
Then was our mouth filled with laughter
And our tongue with singing.

(THE END)

Norman Bentwich on Russia

(*Continued from page* 164)

been responsible for placing altogether some 50,000 Jewish families on the soil, and for training much larger numbers to be qualified artisans and technical workers. So much has been accomplished in the last seven years that today the percentage of the Jewish population in the "suppressed" class is reduced and is steadily diminishing. Let it not be thought, though, that misery and want have ceased in the Jewish community of Russia. There is enough and to spare in the large remnant which has not yet been absorbed. But the improvement in the situation is remarkable; and it may be said that the economic problem is on the way to solution.

The industrial enthusiasm of the Soviet State, which finds its expression in the Five Year Plan, has been an advantage for the Jews, who can require a technical capacity quicker than the rest of the people. The policy of collective farming with mechanical machinery and the industrialization of agriculture, which is being carried out with breathless and ruthless vigor, accords also with the Jewish intelligence. For the Jew is often by nature a collectivist.

The achievement in the way of fostering industrial skill, in the heavy as well as in the lighter industries, among the Jews, has been equally remarkable. Hundreds of thousands are working in the textile factories, the metal works, the electric power-stations, the tailor shops and the manifold industries of the State. Their numbers were reckoned in 1932 at over 1,300,000. They have been trained partly in schools of the State and partly in technical institutes and trade schools maintained by Russian and foreign Jewish voluntary organizations. It is a happy experience to visit the schools supported by these organizations, at Kiev, Odessa, and other towns of the old Pale and the factories established by them, and to see how the declassed Jew, after a year or two of training, can use head and hand together so as to be an independent and rightful member of the workmen's society.

In the towns such as Kiev, Odessa, Berdichev, where the Jews are a quarter or more of the whole population, there are Yiddish law courts and Yiddish codes of law, and Yiddish is an official language. But the Rabbinical law which used to regulate Jewish family affairs may not be applied, and the Beth-Din may not function. The academy of higher learning in such centers, which has taken the place of the former university, includes a section for Jewish learning and research. The aim of the section is, on the one hand, to foster research in the Jewish subjects and to give Jewish knowledge to teachers in the higher schools, and on the other hand to assist the government in dealing with Jewish problems. I visited the institute of tne kind at Kiev and was interested to find what they understood by Jewish studies. They divide them into seven sections: sociology, which has the first place; philology and terminology; literature and art; ethnology; pedagogy; history; and finally, bibliography. History, be it noted, is primarily the development of the Jewish people in the 18th and 19th centuries; the earlier history is purely accessory. The institute is frankly not interested in the preservation or the future of Judaism. It is concerned only with the Jewish people as it is. Judaism is a matter for dissection and analysis, not a tiring system.

The communist party, which controls the Soviet government, is opposed to Judaism as to any other established religion; for its dominant creed is a militant atheism. Yet it has to be recognized that the attack on the old Jewish worship and learning, the demand for the closing of synagogues and schools and yeshivas comes principally from the younger generation of Jews. The Jewish communist youth in large part have revolted against the old order. The religious schools, the Talmud Torah and the Yeshiva, as they held, fettered the intellect and enchained the spirit. We know from the writings of Russian Jews of the last century that, for many of the youth, the observance of the Torah had lost its joyfulness, and the laws had turned to trammels. And when the revolutionary ardor inflamed that resentment, the religious life was uprooted. Yet Judaism has largely lost its hold over the younger generation in most countries.

While the State discourages religious observances and teaching by every means of propaganda, and particularly by the abolition of the seven day week, and by campaigns against the chief religious festivals foments anti-clerical hatred, it does not proscribe worship for those who have the moral courage and the desire to hold to it. Only, while all other aspects of life are collectivized, religion is severely individualized. The big synagogues in the main cities remain open; and I saw in one of the principal streets of Odessa a flaring adertisement of "Matzo, Kosher for Pesach." Jewish ceremonial, if it is concerned with the home, is not prohibited, though it may be made difficult by economic means; and perhaps the observance of the Passover is countenanced because it celebrates the freedom of serfs. But the synagogues are empty, and public observance is almost entirely for the old.

The question arises whether Judaism will survive in this hostile atmosphere, without the religious hold and without the national ideal, reduced to a matter of national or racial pride and feeling.

Many of the younger Jews are anxious to get rid of the slender survival of separateness, the Yiddish language, and to adopt Russian wholeheartedly. And in the towns there is said to be a large measure of intermarriage. Yet Jewish pride of race is still strong, and ardent Communists talk proudly of the equality which has been won for Jews and of the achievement of the Jews in the economic and political movement. They are conscious Jews in spite of their Communism; and if they are opposed in theory to the Jewish national home in Palestine, they are eager to learn what is happening there. And the faithful remnant which holds to the religious life keeps the undying faith that the religion which survived attack from Greece and Rome, from Crescent and Cross, will survive attack from Sickle and Hammer, and emerge, perhaps, with added strength. It is a difficult generation, when the hearts of the parents are turned away from the children, and the hearts of the children from the parents; but a better age is coming, they believe. And it may be, too, that the anti-Jewish feeling which, though kept under, is still latent in many of the Russian peasantry, may strengthen the cohesion of the people.

One Jewish virtue has certainly survived despite all the change of economic circumstances, the feeling that All Israel is responsible one for the other. While philanthropy, in the sense of the organized assistance of the weaker members of the community, as distinct from State assistance, has almost disappeared from the life of the rest of the Rus-

sian people, among the Jews it has shone forth with a new brightness. In the grave crisis which threatened the Jewish uprooted masses after the Revolution, the Jews of Russia and the Jews of the outside world joined hands, and founded together a fresh basis of life. Side by side with the Agro-Joint, the *Ort*, the *Ica*, and the *Oze*, an association of Russian Jews known as the Hilf was instituted to furnish, on the one hand, medical help to the Jews who were not entitled to the use of State institutes, and on the other to supply educational facilities for those old and young who are able to turn to industry. The Hilf has organized committees in the principal Jewish centers, Kiev, Odessa, Berdichev, and others; and these committees, with the aid of the foreign Jewish bodies, maintain polyclinics, polytechnics and trade schools and in some places conduct factories in which the young men and women serve their apprenticeship. The American bodies have equipped them with the best machinery and appliances, far better than anything that can be procured in Russia; and they live up to that standard. At one time the Agro-Joint and the other foreign bodies had to contribute money as well as equipment, but the spirit of self-help has been so well developed that today the committees maintain unaided their various enterprises. The medical clinics are used to an extraordinary amount; and in accordance with the spirit of the new Russia, they are open to all persons without discrimination of creed or race. It is touching, as it is surprising, to see placards on their walls, slogans, as they are called in the Soviet lingo, "It is a Mitzvah to give aid to the sick." The Bible command may no longer be the authority, but the spirit of Zedaka remains. And the care which is bestowed on the young who need recuperation is illuminating. "Let us live for our children" might be taken as the motto of Russia today; and to that principle the Jews add their traditional regard. A convalescent home for children at a seaside village near Odessa seemed to come as near to perfection as anything that can be produced in that self-denying land.

Charity and pride of race are indeed not enough to revivify the Jewish spirit. Like the efforts of the Russian government, they will preserve the body. But, revived by its renewed contact with the soil and Nature, and strengthened by its new status of emancipation and equality, we may expect that the Jewish mass of Russia will not die, nor will it be merged with the Slav peoples. Sooner or later a fresh inspiration will come to inform the body. It may be in this generation; it may be in the next. It may have its origin from Palestine or spring from Russian soil. But it will surely stir the breath of new life in what may seem today the corpse of Judaism. There had to be destruction before there could be new life, as well in the Jewish body as in the body politic of Russia. The spiritual motive of the Revolution goes back to the principles of Socialism in the teaching of the Hebrew prophets, even though the Communist denies the rock from which he is hewn and knows not the hole from which he is dug. The revulsion of this generation against the old creeds, and its devotion to a materialistic theory of the work will not be a permanent belief. It is contrary alike to the Russian and the Jewish nature and to the outlook of science in our day. And when idealism again asserts its sway over men's minds in that vast brooding land, Judaism will once more play its part in the life of the Jew, and, it may be, in the life of the non-Jew.

Pierre Van Paassen on Russia

(*Continued from page* 165)

with manifestations of joy, pride or disapproval on such occasions. That Stalin is a native Georgian, Trotzky and Litvinoff Jews, Lunatcharsky a Pole, and Bucharin a Persian, plays no part in the Union where 120 or 130 different tribes, races and nationalities try to get along without racial discrimination and without designation of individuals by their nationality.

To the anti-assimilationist Jew in America, Poland, and Germany, of whatever political, social, or religious antecedents he may be, the process going on among the Jews in the U. S. S. R. appears on first sight as nothing less than disastrous. With a woeful lack of critical sense it has been compared with the old forceful policy of russification in Czarist days. Some Jewish leaders in America have gone so far as to declare openly that the Government of the U. S. S. R. is committing a crime against the Jewish people. It has been said that in spite of the fact that anti-Semitism has virtually disappeared in the U. S. S. R., it is now the Jewish soul which is in danger.

In view of this it would seem of the greatest importance to find out if possible, what the Jews of the U. S. S. R. themselves think of the situation. This, it must be said here, was in fact the object of my constant attempts to seek contact with the Jews of Charkoff, Minsk, Poltowa, Moscow, Odessa, with the Jews in the agricultural colonies in the Krim and the Ukraine and later further East.

In my inquiry I had no official assistance. I was not feted by Jews, as I was in Palestine and Roumania and Poland. I travelled third class, or rather "hard seats" with the mouijiks. In this way I did manage to see Russia from the proletarian point of view, as it should be seen. It stands to reason that I did not question every individual Jew in the country. I do not pretend that I held a plebiscite in the U. S. S. R. But I think I caught the general sentiment that animates the Jewish masses.

It must be a matter of amazement to those people who have come to believe that men and women in the Soviet dare talk only in whispers for fear of an eavesdropping G. P. U. agent or some other sneak-spy, when I say that individuals whom I approached, without exception, expressed themselves with complete frankness, without fear and frequently quite critically, about men, politics and events in the Soviet Union. It will, perhaps, sound even more astonishing when I say that dozens of Jews, rational-minded individuals, and not mere fidgety timid souls who tried to steer the conversation away from the reality around us, expressed themselves first of all in terms of gravest disquietude on the destiny of their brethren in Poland and in Germany. The fact alone that they had serious misgivings on that subject shows clearly, I think, that they were rational-minded. I am sorry to record here that when the subject of Palestine was introduced, the Jews I met merely smiled, shrugged their shoulders, and as far as the younger Jews were concerned, spoke in terms of bitter hostility. I found no trace of evidence to substantiate the assertion, so frequently advanced in America, that the Jews of Russia would, if left free by the authorities, rally "en masse" to the banners of Jewish nationalism. No, that belief is a mere myth.

"But you yourselves, what is going on with you? American Jews are

worried about you. They are told that the Soviets are killing the Jewish soul. How about that?" I would insist in those conversations.

And I would be told: "As long as they are not killing the Jewish body, as happened so often in the days of Czars and Hetmen, America needn't worry about us. Please understand that anti-Semitism is a serious crime here. This isn't Poland or Palestine. No chauvinist nobles or Arab muftis are around to excite people to a pogrom."

"Yes, I know, but Jewish life, what about that? The Soviet process is said to be eliminating the last vestige of Jewishness, how do you feel about that? Talmudical instruction is forbidden. The Hebrew language is proscribed. No Jewish organizational activity is permitted. We are told that a new creature, a new type of human being, the mass-man as he is called, is emerging here in the Socialist State. How does this affect you Jews? Hasn't individual freedom disappeared?"

It depended on whether you asked these questions of older or of young Jews that you obtained two sets of almost identical replies. The old men would sometimes shake their heads ruefully. Yes, it was true, I was told, the new life had a strong de-Judaizing tendency. The youth was rapidly falling away. Not because anyone forced the youth into new channels. Nobody interfered with a young man if he wanted to be a Talmudist. Except the noisy anti-religious propaganda of the League of the Godless, there was no interference with an individual who wanted to keep the Sabbath. A man could study the old books and chant his prayers as much as he liked. No, that wasn't it. It was the new life itself that was drawing Jews irresistibly into new channels. It acted like a magnet on them. They could not stand aside. They could not resist the temptation of throwing themselves into the furious process of transformation.

But were they happy, these old ones?

Happy, yes, and thankful beyond words that the element of terror had been lifted from Jewish existence.

And free?

But when and where has a Jew ever been free to do as he really wants to do? Only this had to be admitted: There was no discrimination against the Jew. Hardships, yes, plenty of them. But the same hardships as the non-Jewish inhabitants experienced. And then there was hope, of course. This I heard said everywhere in the U. S. S. R. by Jew and non-Jew alike. And every time I heard it, my thoughts flitted back to the Jews of Poland, with their crushed spirit and their gruesome hunger-ghettoes where the very streets breathe dumb despair.

When you questioned young Jews on the same subjects, you came to hear passionate pleas of defense for the Soviet system.

"Who wants to study the Talmud?" inquired a young Konsomol (member of the Communist Youth Society) in Poltowa. "Do young American Jews?"

"Who wants to lead a cramped Jewish life, a caste-life, when the larger life is open to us fully for the first time in any country in history," said a boy in Kalinendorff. "Killing the Jewish soul?" asked another young Jew in Moscow. "Do you realize that the Jewish soul is expanding to its full creative power in this land? It has already begun to move in rhythm with the new life. It has emerged from the old chrysalis. It is no longer enclosed in a shell, but is beginning to spread its wings and explore new heights!" I may have rounded out his remarks for literary form's sake. But that was the substance of it.

"You still feel yourself a Jew then?" I asked.

"Still a Jew? I am more of a Jew than ever! Now, under the new regime, it is at last possible to be a real Jew. My father could not under the old regime, and he can't yet, because his spirit is imprisoned by all the old traditions. But I am free and my sister is free and we go the new way!" I am quoting his words.

In this vein, along these lines, with these sentiments they talk to you, these clean-limbed, athletic and hard-working young Jews in the U. S. S. R. Their enthusiasm is incredible. Their zeal I can only describe as Assisian. You are amazed at their fiery and passionate earnestness. I know I was. And in this, I must add, they make no exception with the Russian youth in general. It is beyond doubt that the youth has been won in its entirety for the new life.

In Odessa a little meeting was called where I asked questions for a whole night. We talked of anti-Semitism and agriculture, of the Five Year Plan, of Jewish culture, of Jewish writers and Jewish women.

"How is it," I said, "that anti-Semitism disappears; is it by decrees and by fear of punishment?"

"No," replied a young girl. "It is not by decrees. It is through the fundamental change in social relations. In the old days our people were in direct social opposition to the other inhabitants. We were the money-lenders, the usurers, the tap-room-keepers, the *Luftmenschen* who had to live by their wits. The peasants hated us. They needed little prompting when the authorities decided on a pogrom. Czarism never thought of liberating us because the autocracy always utilized and exploited racial and class differences in order to keep the mass of the people from uniting against its tyranny. All that is past now. Because of the new social conditions, the anti-Jewish feeling has abated to the point of disappearance. This is because we have a classless society. There is no conflict of interests any longer between the Jews and the others. We Jews, whom life formerly passed by, are now free to join in the new life. Ninety per cent of the Jews of Russia are heart and soul in the upbuilding of the new world.

"Our brethren in America need not worry about individualism," said another Jewish acquaintance. "We find that individualism is anti-social and even anti-religious. We help in the creation of a free society that will ensure the freedom of the individual."

But these young Jews and Jewesses, have they really any other choice? Is there any other road open to them?

And what if there were another road? Would the Jewish youth of Russia follow it? I became convinced in the U. S. S. R. that you might far easier persuade a Jesuit that the Protestant way to heaven is a better one than his own.

JEWISH CALENDAR

1933

**Fast of Esther	Sat., Mar. 11
Purim	Sun., Mar. 12
Rosh Chodesh Nissan	Tues., Mar. 28
1st Day of Passover	Tues., Apr. 11
8th Day of Passover	Tues., Apr. 18
*Rosh Chodesh Iyar	Thurs., Apr. 27
Lab B'Omer	Sun., May 14
Rosh Chodesh Sivan	Fri., May 26
Shavuoth	Weds., May 31
	Thurs., June 1
*Rosh Chodesh Tammuz	Sun., June 25
Fast of Tammuz	Tues., July 11
Rosh Chodesh Ab	Mon., July 24
Tisha B'Ab	Tues., Aug. 1
*Rosh Chodesh Elul	Weds., Aug. 23

NOTE: Holidays begin in the evening preceding the days designated.

*** Rosh Chodesh also observed the previous day.**

**** Fast observed on previous Thursday.**

On the Academic Market

(*Continued from page* 169)

age Jewish professor is keenly sensible of what in the eye of the school authority would constitute a "reasonable" sprinkling of Jews on his particular faculty. This is not a question of what ought to be; it is one of What Is. When he has a Jewish candidate who is eminently deserving of a lift, he may deem it more effective to bring the candidate to the notice of a non-Jewish scholar, and have the actual recommendation for appointment come spontaneously from that neutral source.

A prominent Jewish professor about whom one hears the criticism that he leans backwards in his desire not to be partial to Jewish students, has acquired that reputation partly because it is his wont to call in the Jewish matriculant for graduate work and tell the young man what the odds are. The picture thus painted seems too discouraging to be accurate; and the graduate student decides that the professor is trying to keep him out because he is a Jew. It is more likely that the professor I have in mind sincerely believes what he says, and that he frankly seeks to avoid the repetition of previous embarrassing efforts at placing candidates of his own persuasion.

Whether a Jewish professor helps or hinders the cause we are considering, by aggressive endeavor to place Jewish proteges on his or other faculties, is an open question. Most Jews in the profession seem to embrace the belief that they can best serve the cause of academic fairness to the Jew by limiting their recommendations of Jewish scholars to the relatively scarce graduate who is equally outstanding in personality and scholarly attainments. But that is the very kind of graduate that doesn't seek the help of the Jewish professor.

Our aspiring brother who has come to the annual meetings in the hope of aid from his Jewish elders in the profession cannot be expected to realize that he is but one of scores of cases as worthy as his own, whose problems are equally pressing. None would wish to see him denied a sympathetic hearing—at least an introduction to people who may be in a position to help him. But such aid does not ordinarily meet the expectations of the new Ph. D. who must find immediate placement to vindicate his years of struggle.

IS there anything to be done about easing the lot of the hopeful scholar, armed with his evidences of academic attainments, who in addition to the normal difficulties of his pathway must also encounter the handicaps of social prejudice?

One may sidestep the issue by simply saying, "let them not crowd into academic life"; or less extremely, "what we need is less quantity and more uniform quality in Jewish post graduates." Those remarks could with equal aptness be made about all graduate students; perhaps with greater justice of the non-Jewish graduate student. The suggestions for the curtailment of numbers is valid only in the sense that because of the added barrier he must hurdle, the Jewish student needs to be especially critical of himself against the prospect of an academic career. Apart from his own judgment of his traits and abilities, he had best submit himself to the ruthless, honest judgment of a mentor who will size him up candidly regarding his chance of academic preferment. For, where, after all, is the glory of wasting a first class painter or merchandiser to achieve an embittered Ph. D.? It is for parents as well as students to face honestly the limited prospect for placing favorably the large number of average Jewish aspirants to academic careers in institutions of higher learning.

Tritely, but truly, the record of Jews at present on college faculties determines the future prospect of a fair field for the Jew in academic life. The Jewish professor is in a sense a marked man. Not merely *what* he says and does, but *how* he says and does it, may react upon the general attitude toward Jews on college faculties. More than one Jewish professor has been eased out of his academic chair not merely, as he may believe, for his liberal views on economic and social questions, but rather because he has chosen the most irritating methods of calling attention to them. If one is so unalterably opposed to the basic policy of his institution or community that he must violently denounce it before the public, he can help measurably by exercising the good taste to get off its payroll while he snipes it. There have been instances where the resentment was clearly confined to the radical views of a Jewish savant, unmixed with questions of personal good taste. But these are not the cases that, in my humble judgment, leave the unpleasant reaction to Jews in the long run. In general, the Je who is a sincere liberal, rather tha a self-advertiser under the cloak liberalism, will command the respe and loyalty of his colleagues t completely to be dislodged for h views. Nevertheless, I believe th aspirant to an academic career, u less he is consumed with a flair f the social sciences, may better ser his purpose in the less controversi and less competitive departments natural and pure science, or th classical branches.

I sometimes wish it were possibl as a temporary aid, to set up an a visory group of Jewish academician for the informal accrediting of ou own post-graduate material. I thin of a clearing house for the sifting ou of graduates according to their aca demic records, their dissertation and the outward evidences of cha acter and personal adaptability. Th method would be similar to that use for recommending Rhodes scholar From the ratings thus arrived at, suitable symbol of recognition migh be issued to the cream of the lo stamping them as worthy to be con sidered with the first pick of incom ing faculty personnel. Assumin such a selection to be faithfully car ried out, I venture to suggest tha there are a hundred college presi dents who would be willing, alon with their deans, to rely on tha judgment to the extent of seriously considering the candidates on th honor list. As for the Jewish faculty members, I believe the majority would co-operate in giving dignified publicity to the existence and qual ifications of the recommended group. How large that honor lis could practicably be would depend first upon the caliber of the candi dates in any given year; and sec ondly, on a recognition of the pres ent practical limits to the percentage of Jewish scholars that will be ab sorbed on American faculties.

The standards of all-round acceptability might not meet the wishes of an Abraham Flexner, since the objective would be frankly that of satisfying the requirements of those who exercise the appointing power in our institutions of higher learning.

With this rather ephemeral suggestion for "branding" the quality product of Jewish youth seeking an academic career, I leave the question with the caution to our aspiring academicians—and their well-meaning parents or friends—to face the facts and appraise their prospects with the utmost conservatism.

Our Readers Have Their Say

(Note: Letters from our readers are not necessarily printed in full. Our aim is to convey the substance of the thought expressed in the communications. Moreover, for the sake of clarity, we take the liberty of editing letters which we publish. We invite inquiries on matters of a public nature and will be glad to answer them whenever possible.—Editor.)

LUDENDORFF, THE ANTI-SEMITE

Editors, B'nai B'rith Magazine:

May I call to your attention the recent tatement made by the German General, Erick Ludendorff. In an address he asserted that the Old Testament was a "Jewish gospel, full of deadly peril to the German state."

I am a member of the A. Z. A. and take great pleasure in reading the editorial and cultural sections of your MAGAZINE. It was my great honor, some time ago, to speak before an assembly of Council Bluffs Jewry. I said at that time: "The great and binding force which has held together the Jewish nation is the culture which has been handed down to us by our ancestors in the form of Hebrew literature, of which the Torah is the greatest part."

So the Old Testament is a gospel full of deadly peril? It may interest our seemingly uninformed friend that all civil law in use today is directly or indirectly derived from the Ten Commandments, which he describes as "justifying political and private robbery and enslavement." How utterly ridiculous! The Jews today are in themselves one of the greatest miracles of the world—why? Simply because these principles have been strictly observed. Without a doubt this military personage is "riding the wave of anti-Semitism" to gain followers in order to have more political power in Germany. It is tragic.

Council Bluffs, Iowa. JACK GORDON.

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SAYS EDITORIAL TOO HARSH

Editors, B'nai B'rith Magazine:

In the January issue of your esteemed MAGAZINE there appeared an editorial deprecating the decision of the courts of Ontario in the case of London Guarantee & Accident Co. vs. Green for declaring void an insurance policy issued to a Hebrew on the alleged ground that he had suppressed the fact of his racial origin by stating in his application that he was a "Canadian."

Without condoning the action of the judge in the Green case, I submit that two other important facts appear in the case which detract from the gravity of the judgment. The assured, in his application replying to a form question as to whether any accident or damage or other loss had been sustained by him within three years immediately preceding his application, suppressed the fact which was subsequently adduced at the trial that he had caused injuries to a boy with his automobile within that period and that a claim had been made against him although it was not proceeded with. In addition, the assured mis-stated his name to be Green, when in fact it was Greenberg.

In any event, it should be observed that the decision in this case was delivered in 1930, and since that time the attitude of the law has been specifically declared in an amendment to the Ontario Insurance Act of 1932. The new enactment, which was sponsored by Mr. E. F. Singer, K. C., the Jewish member in the Provincial Legislature, provides that "any licensed insurer which discriminates unfairly between risks within Ontario because of the race or religion of the insured, shall be guilty of an offence." A test case has recently been instituted and prosecution is pending against an insurance company for alleged wholesale discrimination against Jewish risks.

In fairness to the judiciary of this province, whose interpretation of the law is fair and liberal in so far as the rights of Jews are concerned, and in fairness to the Jewish population of this province who have earned and maintained the respect of the courts and the cherished right to equality which is inherent in the traditional fairness of British justice, I would ask that you erase the erroneous impression which your editorial may have created in the minds of your many readers, who would feel justly resentful if the laws of Ontario were actually tainted with such bigotry and discrimination, of which they are, fortunately, free.

Toronto, Ont. FRED M. CATZMAN.

* * *

HILLEL FOUNDATION

Editors, B'nai B'rith Magazine:

I have learned with much regret that the Michigan B'nai B'rith Hillel Foundation is in financial distress. I wonder if the general public, and Jews in particular, realize the great advantage of the Hillel Foundation to Jewish students and to the University. Since Rabbi Bernard Hiller has been here the Foundation has been much more than a social center. I understand how necessary it is to give a positive cultural meaning to Jewish group consciousness. The Director has combined scholarly interest with a sympathy for young people. I do sincerely hope that sources of income may be found, sufficient to save the local Foundation. I should be glad to say at any time that I heartily endorse the work of the Foundation.

Ann Arbor, Mich. DR. W. H. WORRELL, *University of Michigan, Dept. of Oriental Language and Literature.*

* * *

PRAISE FOR BROTHER RABBI LATZ OF CANTON

Editors, B'nai B'rith Magazine:

In a recent issue of our worthy MAGAZINE, there was a picture showing a sign with the words, "To Our Jewish Friends, A Happy New Year," which was placed in front of the First Presbyterian Church in this city during the high holidays.

We of Canton Lodge No. 819, B'nai B'rith, feel that there should have accompanied that picture, the record of the good work done in our community by our rabbi and Ben B'rith, Brother Charles B. Latz.

He has, through his speaking and interest in all matters of a communal nature, endeared himself to all Jews and Gentiles in this community. When Dr. J. W. Bean, pastor of the above-mentioned church, caused that message to be placed there, there was in his heart a better understanding of our Jewish problems — an understanding largely brought about by contact with men like our good Rabbi Latz.

He has organized in this community a Luncheon Club, known as the Temple Round Table, which meets each Thursday noon in one of our hotels, and there are several Gentiles present at each meeting in addition to the Jewish members. The opportunity for mutual contact is appreciated by all. At these meetings, talks are given by men who are leaders in their various types of endeavors, and there are also questions and discussions.

Rabbi Latz has served as chairman of the B'nai B'rith program committee for several years, and has made our meetings outstanding in this community as cultural and educational achievements.

Canton, O. IRWIN E. COHN, *President, Canton Lodge No. 819.*

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A. Z. A. PRODIGIES

Editors, B'nai B'rith Magazine:

The January issue of the B'NAI B'RITH MAGAZINE carried an article by Philip Slomovitz on Sammy Reshevsky and Nathan Rubin, chess and checker prodigies, respectively. It may interest you to know that both of these boys were members of our Adolf Freund Chapter No. 93, A. Z. A., at Detroit. I believe that both boys are now over 21 and are, therefore, out of A. Z. A. In the *Shofer Magazine*, the A. Z. A. publication, in March, 1931, we carried an article with reference to both of these boys. Your article states that Sammy Reshevsky's identity as a chess marvel was concealed; ours discloses the fact that Sammy and Nathan Rubin had been guests at the Rosenwald home and had appeared together in many chess exhibitions. Nate was formerly Aleph Godol of his chapter.

Incidentally, some time ago the B'NAI B'RITH MAGAZINE published an article on the subject of outstanding participants in the Olympic Games at Los Angeles, and the name of Nat Bor, an outstanding young athlete, was mentioned. This boy happens to be a very active member of our A. Z. A. Chapter in Fall River, Mass.

Omaha, Neb. SAM BEBER, *President, Supreme Advisory Council, A. Z. A.*

* * *

A FRIENDLY WORD

Editors, B'nai B'rith Magazine:

I cannot refrain from telling you how much we enjoy your Magazine. It surely keeps one in touch with all Jewish current events. It must be a great source of pleasure for people living in small Jewish communities to be enlightened on all important topics. I wish you continued success.

Worcester, Mass. MRS. M. F. STROGOFF.

The Perils of Mendel

MENDEL, a traveling salesman, was on the train going from Warsaw to a distant town. The train was passing through a section of the country which was particularly hostile to Jews, and Mendel, whose Semitic features easily betrayed him, was naturally nervous.

Suddenly the door of his coach was thrown open and a swarthy, fierce-looking individual entered. He surveyed the passengers with what seemed to Mendel a menacing glance.

"Is there a Jew in this car?" he cried. Several men, undoubtedly Jewish, squirmed uncomfortably in their seats, but no one made a reply. The stranger repeated his question: "Is there a Jew in this car?"

Again there was no answer. Finally Mendel, with visions of being tarred and feathered, or at least thrown from the swiftly-moving train, arose, and in a quavering voice answered: "I am a Jew."

"Well," said the stranger, "come in the next car. We need you for a *minyun*."

* * *

A Gossipy Rabbi

THE parents of little Joseph took their young son to Friday night services for the first time when he was four years old. The boy was greatly interested in everything that went on, and listened intently, until the rabbi began to preach his sermon. The text was the story of Joseph. The child began to grow restless, and finally he spoke up, interrupting the sermon.

"Mother, take me home," he wailed. "The rabbi is talking about me."

* * *

A Fair Exchange

LEVI had never been known to give anything away in his life. He either sold it or asked for something in exchange.

One day he sat in a bus next to a man who coughed and sneezed. Turning to him Levi said: "I know a simple and effective remedy that will cure your cold in a day."

A hopeful smile came over the other man's face. "I shall be very grateful if you will tell me your remedy," he said.

"I'll do it," answered Levi slyly, "if you'll give me a cure for lumbago in my right foot!"

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THOSE whose contributions to this page were accepted this month, and who are therefore winners of books, are as follows: Mrs. H. Kaufman, Corsicana, Tex.; Betty Lou Foster, St. Joseph, Mo.; Moses Segal, Youngstown, Ohio; Rose Leibowitz, Toledo, Ohio; Ruth Reece Julian, Winston-Salem, N. C.; and Sidney Jerome Jacobs, Chicago.

Beware of Collisions

TEACHER: "Who can define collision?"

Little Solomon: "I can!"

Teacher: "Well, what is it?"

Solomon: "Two things that come together suddenly."

Teacher: "Very good. Now, can you give the class an example?"

Solomon: "Twins!"

* * *

Nothing But the Truth

JAKEY LEVINE, who had just graduated from high school, was renowned for his snappy comebacks. One day he was strolling along the main street of his town when a crimson-nosed panhandler sidled up to him.

"Say, buddy," said the panhandler in a wheezy whine, "kin ya help a poor ole feller who ain't worked for three years now?"

Jakey sorrowfully shook his head, and with a heartbreaking sigh responded:

"Mister, you should consider yourself lucky. . . . I . . . I haven't worked for eighteen years now."

Fooled Again

THE tale is told of a jocular rabbi who fooled his congregation three times in succession. The first time he ascended the pulpit he said: "Friends, do you know what I am going to say today?"

They replied "No," whereupon he answered: "Of what use is it to preach to ignoramuses?" and came down from the pulpit. The next time, when he asked the same question, they answered "Yes, we know," whereupon he said: "Then it is useless for me to tell you." The third time, the congregation, having taken counsel together, and determined to trip up their witty mentor, answered: "Some of us know, and some don't." At this the rabbi promptly replied:

"Let those who know tell those who don't."

* * *

Tit For Tat

A BEGGAR approached a great Jewish philanthropist in a park one day, and said:

"I hope you will give me something, as we are of the same family, both descending from Adam."

"Certainly," answered the philanthropist, reaching into his pocket. "Here is a penny for you, and if all the rest of your relations will give you as much, you'll be a far richer man than I am."

* * *

A Good Reason

SAMMY COHEN was leading a donkey past an army camp. A couple of soldiers began to tease the boy.

"Why are you holding on to your brother so tightly?" one of them jeered.

"So he won't enlist in the army," answered Sammy.